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VOL. XXIV.—NEW SERIES, No. 998.]

LONDON: WEDNESDAY, DEC. 14, 1864.

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Eccelesiastical Affairs.

THE DOCTRINAL DEMONSTRATION OF THE LAITY.

AN Address, signed by 137,000 of the laity of the Church of England, many of them of high celebrity, was presented by a numerous and influential deputation to the Archbishops of Canterbury and York, at Lambeth Palace, on Thursday last. The terms of the Address were remarkably devoid of special significance, and the replies of the two Archbishops were, for the most part, in good taste, appropriate and devout. Nobody whose information should be restricted to what passed at the interview, would gather from it any distinct notion of what was its occasion, or what its object. The laity fervently pray, on behalf of both the Archbishops, that they "may be richly endowed with wisdom from on high, and may be enabled, with the other primates and bishops of the United Church of England and Ireland, to take effectual counsel for upholding, amid the peculiar dangers of the present times, the Divine authority of Holy Scripture, and the integrity of the faith, so that the Gospel of our Lord and Saviour may be taught in all its purity among ourselves, and handed on, without diminution or addition, to our children's children." The reply of the Primate of all England was to the effect that, proceeding on the very principle laid down by the recent judgment of the Privy Council, he had no alternative but to dissent from the judgment itself, and affirm the contrary, and that he was glad to find the views he then expressed consonant with those of so large a body of the laity. The Archbishop of York, after a few introductory sentences, used the following expressions:—"The Church of England is founded on the Word of God—that is her law and her doctrine—she has no other weapon against the sin and evil in the world. Our duty is to be more and more forward and active in preaching that Word, more earnest in the study of it and of all that can throw light upon it, more sedulous in presenting its warnings and consolations convincingly to our people, more diligent in instructing our children, more careful that our preaching shall be, not an echo of some past generation, but an application of eternal truth to the needs of men and women in this somewhat luxurious and self-indulgent but intellectual age."

Our first remark on these proceedings is that they strike one as having been conducted throughout *sotto voce*. The Address of the laity might, for aught that distinctly appears, have been equally to the point at any past period of the Church's history. The admonition of the Archbishop of York would have been appropriate under almost any circumstances. And yet this Address was prepared and signed as a protest against a decision of the Supreme Court of law, by which, according to his Grace of Canterbury, "articles of belief which had ever been held by the Church Catholic, and by all its several branches, seemed to be impugned, and deep anxiety pervaded the minds of a large portion of the members of our Church." The voice

of the Privy Council is the voice of the State—it sets forth the law of the land—and the doctrine and discipline of the Church of England, as a National Church, are what the law, as interpreted by its highest court, determines it to be. It is perfectly well known that the Address of the Laity was called into existence by the judgment of the Privy Council in the suit prosecuted against two of the writers of "Essays and Reviews," which was believed to contravene the doctrines of the Divine Inspiration of the Bible, and the everlasting duration of future punishment. It is beyond a doubt that the prayer which the Address contains was meant to assert the doctrines thus impugned. It is plain enough that the law of the Church as to those doctrines is opposed to the belief of the two Archbishops, a large majority of the bishops and clergy, and a considerable proportion of the laity, on these fundamental points. This being so, we cannot but mark with surprise the somewhat covert, reticent, tame, and helpless way in which the fact is recognised—no, not recognised, but misstated, as if to prevent its being recognised. And this brings us to our second observation.

What could the Archbishop of York mean by that sentence in his reply which we have taken the liberty to emphasise? "The Church of England is founded on the Word of God—that is her law and her doctrine—she has no other weapon against the sin and evil in the world." Of course there is a remote sense in which this is true—but in their direct meaning, the words are contrary to fact. Why, did not the tribunal at which the Archbishop sat as assessor, over and over again declare that, in deciding what is or is not the doctrine of the Church, they were not at liberty to refer to the Bible, that they were restricted within the four corners of an Act of Parliament incorporating the Book of Common Prayer, and that they did not sit as judges of truth and error, but simply as expositors of the statutes of the realm? The Bible the Church of England's law and doctrine! Does Dr. Williams or Mr. Wilson, then, in the opinion of the Church, teach in exact conformity with the teachings of the Bible? If so, why all this fuss? If not, why do they remain amongst the Church's authorised ministers, with all their clerical rights, privileges, and emoluments intact? Would they be suffered to do so, as religious opinion now stands in the Church of England, if the Word of God were in fact "her law and her doctrine"? "She has no other weapon against the sin and evil in the world." Has she not political status? Has she not exclusive powers? Has she not the sword of the civil magistrate to enforce her claims? Are not Dissenters mixed up in her view with "the sin and evil in the world"? Has she no weapon against them but "the Word of God"? Why, what ambiguous, what non-natural utterances are these, wholly contrary to every-day facts, utterly inconsistent even with the temporal honours with which the Archbishop himself, as a peer of the realm, stood up and thus addressed himself to his audience?

No amount of ingenuity, nor of glossing, nor of symbolic terminology can conceal from the world the obvious fact, made more glaring, but not more true, by the recent judgment, that the Church of England is just the creature of the people of England, by whose Legislature her rites, formularies and discipline were decreed, in whose law courts they are interpreted, by whose will they are enforced, against whose *fiat*, constitutionally pronounced, she is powerless. Whether a Church of Christ ought to occupy this position of subjection is not now the point. It is with the fact we are dealing, and the fact is notorious. Everywhere the clergy are wincing under the fetters imposed upon their intellectual freedom. Everywhere, in the prosecution of their spiritual calling they are coming across obstacles devised by the law of the land for their restraint. They call out for more bishops, and cannot have them. They desire a restoration of discipline, and cannot get it. They want some relief in the matter of the Burial Service, and none can be given them. They would fain make

Convocation effective, and they cannot manage it. They have been dismayed by the Privy Council judgment, and they cannot alter it. And with all this full in the view of everybody in the kingdom, who reads, and thinks, an Archbishop gets up before a body of distinguished laity and tells them, "The Church of England is founded on the Word of God—that is her law and her doctrine." Really, episcopal and clerical speech is getting to be a riddle to the uninitiated. It says one thing—it means the exactly opposite thing. And it is spoken out unmincingly and audaciously, as if that could alter the veritable sense of it. Just the one thing which cannot be truly nor even plausibly said of the Church of England the Archbishop singles out for affirming without the least qualification.

We wonder what the laity of the Church of England really think of the Church's position—what a large number of them, not amongst the least intelligent, say, we see—but what do they actually think and believe. The great majority of them, we suspect, deliberately prefer to have her tied down to Acts of Parliament, and to receive the exposition of her creed from learned lawyers. They are right, if the system is to be upheld at all. The Church is in trust with so vast an amount of property that it would be unsafe to give her authority to interpret her own deed of trust. But what puzzles us is to conceive of their accepting with gravity declarations of what the Church is and can do which they know to be only so much moonshine. They had better speak out their own opinions. Their silence does but encourage an ecclesiastical fiction. If they really wish that an Act of Parliament should be the law and doctrine of the Church, let them be manly enough to repudiate the pretence that the Word of God is. One thing or another—but truth above all.

ECCLIASTICAL NOTES.

THE very able and interesting report of the Surrey Congregational Union, presented at its third annual meeting last week, is a report of Christian work undertaken in a model manner. We hope it will be read by all members, as well of Congregational Unions, as of Baptist Associations and English Presbyteries. Quick of sight, alert of purpose, and prompt in action, the youngest of the Unions promises to outstrip many, if not all, of its predecessors. So enthusiastic is it, that although "only eighteen months have elapsed since its organisation," it has contrived to hold three "annual" meetings in that period. We do not, on the whole, wonder at the desire to multiply, at present, these gatherings, any more than we wonder at the desire of boys to have another birthday before the calendar shall have turned round on its axis. They are pleasant gatherings; they wonderfully round off the corners of the ecclesiastical mind; they excite new determinations and new hopes; and when there is a healthy spiritual condition they occasionally also excite some high spiritual aspirations. The Committee of the Surrey Union do not, however, pretend that this is the object of their meeting. These things are sure to come, just as love and friendship are sure, under the right conditions, also to come. They have organised themselves for the spread of the Gospel and the elevation of religious thought and work in their locality. We congratulate them on their first successes, and trust that they will not split upon any of the numerous rocks which abound in the ecclesiastical waters even of Congregational Nonconformity. For it is as possible for the most independent of the Independents to be as priestly, as lazy, and as worldly, as it is for any State-Church bishop, dean, or rector, although it is not probable that such a man would long be tolerated. And it is as possible for Congregationalism to become as exclusive as Conference Methodism, although it is no

probable that such exclusiveness would reign in all the churches.

We remark that the Surrey Union has not ignored its relationship to ecclesiastical politics. It has delivered its testimony against Church patronage and against Church tests. After hearing from Mr. Benjamin Scott of the petty persecutions to which Dissenters in some of the Surrey villages were subjected—petty in form although serious in their results—it also passed, last week, a resolution which, after reciting the fact that in numerous instances, and especially in the rural districts, the civil rights of Nonconformists have been seriously infringed, commits the Union to action in all cases which come under its notice. The fact is, there should be a Dissenters' Protection Committee in every county in the kingdom, ready at a day's notice to deal with the Gueritz's and Ellabys of their respective neighbourhoods, and to compel them either to apology or to submission.

The Hampshire Congregational Union also held a Conference last week, with a view mainly to increased Evangelistic effort. We had, at this meeting, the testimony of one of the patriarchs of modern Nonconformity, the Rev. Thomas Adkins, that he believed there was a declension in fidelity to our principles and in the intelligent training of young converts for active service. Mr. Morley followed to the same purport, and expressed his belief that the decline which had taken place could be traced to a cause which has always been operative in human nature. "He was afraid," he remarked, "that they must say of the membership of many of their churches, their wealthy churches in particular, as was said of the decline and fall of Rome, that Rome did not fall because her legions were deficient in valour, but because the people became luxurious." Mr. Morley sees the churches of this country in their best attire, and putting on their best aspects, yet this is his conclusion. We are sorry to believe it to be, in the main, a sound one; but we have faith that the fire which is not dead can be quickened if the proper fuel be added to it. It is well, too, to remember that churches, also like fires, need various kinds of treatment. Some will not bear too violent poking or even blowing, and this is especially the case where the Divine life has almost ebbed out of the body. Some need coaxing, and some scolding, and with some, the wisest course will be to let them alone. There is a system of cure known as "nature cure," and when nature does cure she performs her office with infinitely more completeness and permanency than the best qualified artist. In the case of churches there are some whom the Spirit of God will teach better than any human physician.

Our attention, however, is called away from our own systems by the sight of the papers before us. We are reminded by an article in the *Guardian* that the agitation for the appointment of suffragan bishops will not be allowed to sleep. This journal says, "If dioceses are not to be divided, let suffragans be appointed; if the existing statute about suffragans needs amendment, let it be amended: but in no case let the interests of religion and the feeling of the Church be any longer set at naught." It is natural to suggest, when pressure is about to be applied for such a reform, that it has not yet been tried whether this increase could not be dispensed with if the present bishops were relieved of their political duties and their secular honours. If the question should come up in the House of Commons, we trust that this solution will be suggested and put plainly before the House. Thirty years ago, a motion to dispense with attendance of the bishops in the House of Lords received a very respectable support. Had it been persevered in, perhaps the Church journals would not now have been under the necessity of complaining of the lack of episcopal superintendence in the Church.

By-the-by, the article in the *Guardian* has reference mainly to the Bishop of Exeter's position. We have noticed that the Bishop's duties have recently been performed by the Bishop of Jamaica. Now, if the Bishop of Jamaica is capable of doing episcopal duty in England, he is capable, we should say, of doing it in Jamaica. This ecclesiastic, who is in receipt of a public salary of about 1,000*l.* per annum, has been non-resident for more than twenty years. Can bishops be such a great necessity, when the Church in Jamaica has done without his lordship for all this period? And has any question ever been put to the Government as to whether it would not be as well to withdraw, or at least suspend, this prelate's salary?

This leads us to another colonial matter. A good deal of exultation was expressed some time since at the appointment of Bishop Twells to one of the Cape dioceses. The Bishop is fulfilling both all the fears

and all the hopes that were then uttered. The Cape papers have brought us some particulars which would indicate that the bishop's mitre will not be allowed to sit easily on the Episcopal head. It appears that in 1860, the inhabitants of Smithfield, in the Orange Free State, applied to the Bishop of Capetown to send them an Episcopal clergyman. In their application they stated that they would not have a Puseyite. In 1863, Bishop Twells was consecrated for the new Bishopric of Orange. The Bishop is, it is no slander to say, a Puseyite and "something more." A Mr. Shapcote was then sent to the people at Smithfield, who guaranteed him, in addition to his salary from the Propagation Society, a salary of 160*l.* a year. But Mr. Shapcote has unfortunately adopted some practices and preached some things which the people identified not merely with Puseyism, but with Romanism. They accuse him, quoting his words, of preaching transubstantiation, and of violating the ritual of the Church. They complained accordingly to Bishop Twells. Mr. Shapcote denied the accusations; the complainants reasserted them. The Bishop refused to believe them, and they were ordered out of the room for "contradicting a gentleman." The upshot is, that the funds for Mr. Shapcote's support are not forthcoming, and that the Bishop threatens to withdraw the Mission. Altogether, what with Bishop Gray, Bishop Colenso, and Bishop Twells, the Church in South Africa may be said to be in a condition not very favourable for either moral or spiritual success.

We notice that the *Clerical Journal* has attacked Mr. Cobden for making, for the first time, we believe, in his public life, the one reference to Ecclesiastical affairs which occurred in his recent Rochdale speech. Mr. Cobden, it will be remembered, alluded to a State where there should be "no religious Establishments to guide and control," as a State "far in advance of anything known to the world before the American Republic." The *Journal* hereupon asks Mr. Cobden to consider what would have become of religion if there had been no State Establishment? what is Dissent? and what is American Christianity? We should judge that Mr. Cobden has asked himself those questions many times, and his reference at Rochdale is his reply to all three of them.

COURT OF APPEAL ON ECCLESIASTICAL MATTERS.

(From the *Leeds Mercury*.)

The dissatisfaction felt by many of the members of the Church of England with the judgment of the Privy Council in the case of the authors of "Essays and Reviews" has led to a suggestion that some alteration ought to be made in the constitution of the Court of Appeal to which is entrusted the final settlement of the doctrines of that Church. We are told that it is unjust to the Church that mere laymen, although they may occupy high positions in the State, and be well qualified to decide temporal questions, should intermeddle with spiritual things, and stretch forth their hands to touch the sacred ark. The author of the "Christian Year," the editor of the *Record*, and Mr. Disraeli, all desire to see the jurisdiction of the Judicial Committee of the Privy Council in ecclesiastical matters transferred to some tribunal composed of spiritual persons, whose decisions, as they intimate, would be much more satisfactory to the Church than those emanating from the present mixed Court. It is supposed that a venerable assembly of dignitaries of the Church would preserve its faith and doctrines from the attacks of Erastians and latitudinarians, and would expel from its bosom all those disobedient and rebellious sons who from time to time rise up and trouble its repose. Such a Court would find it easy to reconcile all those parts of the creeds and formularies of the Church which to the mere layman and to the eye of unenlightened reason appear irreconcilable, and would soon invent and put in practice a short and easy method of dealing with heresy and heretics. Father Ignatius on the one hand and the Bishop of Natal on the other, would be solemnly warned and admonished, and if they did not see and acknowledge the evil of their ways, would be cut off from the communion of the faithful, the Church would be delivered from false teachers and false doctrines, and Israel would be at peace.

We trust that we shall never see the day when the final settlement of matters and causes ecclesiastical is made over to any body composed of spiritual persons only; and the lay members of the Church of England, unless they desire to place that Church and themselves under a yoke too grievous to be borne, will protest loudly against any such scheme as that now suggested. At present, the Church as a body corporate, and without reference to the sentiments entertained by some of its members, is honourably distinguished among Established Churches for its toleration and comprehensiveness; but can any reasonable man, who knows anything of church history, suppose that it would retain these characteristics when its government had been confided to the clergy alone? Wherever the clergy have their own way unchecked, whether in councils, convocations, or presbyteries, their opponents, and the lay people generally, have what the Americans call a bad time of it. They erect their standards or creeds, and anathe-

matise all gainsayers. If we had to-morrow a court of final appeal composed of prelates the majority of whom held with the *Record*, how long would Dr. Pusey and Mr. Keble remain members of the Church of England? If, on the contrary, the majority held with Dr. Pusey, what would be the fate of the Evangelicals? It is only the lay element in the Judicial Committee of the Privy Council that has succeeded in keeping within the pale of the Church both Puseyite and Evangelical, one or other of whom would long ago have been driven to Dissent had the Court of Appeal been composed of ecclesiastics only. Would the lay members of the Church of England have regarded this as a desirable result? That Church could ill afford to lose the author of the "Christian Year," and it would be almost as loth to part with those upon whom have fallen some shreds at least of the mantle of Mr. Simeon.

So long as the Church is connected with the State it appears to be absolutely necessary that the latter should have some control over the former; but if the union were dissolved it would still be highly inexpedient, and in fact fatal to the best interests of the Church, that the laity should be excluded from their share in its government. Those Dissenting communities which have allowed their clergy to rule them as it is now proposed that the clergy of the Church of England shall rule it, have found by bitter experience that a pure ecclesiastical government involves burdens of the most grievous and oppressive kind.

The Judicial Committee will shortly have before it the *cause célèbre* of the Bishop of Natal v. the Bishop of Capetown. The latter bishop indeed is about to appear under protest, thus virtually denying the jurisdiction of the Court, but we can hardly suppose that his protest will be of much avail. As a bishop of the English Church he must be subject to the jurisdiction of the Crown which is exercised through the Judicial Committee, and cannot claim to do what he thinks right in his own eyes without appeal to the Sovereign. He may have been perfectly right in the course which he has pursued with regard to his fellow bishop, but the public would like to be assured by some competent authority that he has the jurisdiction which he claims, and that if he has it he has exercised it upon good grounds. Dr. Colenso may be the most obstinate and dangerous heretic that ever vexed the repose of the Church, but it is well that final sentence upon him should be passed by some authority of more weight than the Bishop of Capetown, whose respectability, great as it no doubt is, is at least equalled by his obscurity.

DEAN STANLEY ON THE THREE TERCENTENARIES.

An address was delivered on Thursday evening, at Myddelton Hall, Upper-street, Islington, on the three tercentenaries of 1864—viz., Calvin, Galileo, and Shakspeare, by the Very Rev. the Dean of Westminster. The hall was well filled by a highly respectable company. The Dean observed that during the year 1864 three tercentenaries had been celebrated in Europe—Calvin at Geneva; Galileo in Italy; and Shakspeare in England. Now, he would ask, what advantages might be learnt from the remembrance of these three great names? They had been brought before the public in a manner, the like of which might never occur again. When on the 27th of May, 1564, Calvin died, it was thought that when his sun went down the same light might never be seen again. But what name did Calvin leave behind him? He was an instance that a man may be greatly esteemed in his own time, and his fame become greatly diminished after death. At his death no name had acquired such a height. As Hooker said then, "It was safer to attack all other saints than to attack the character of Calvin." But his great fame was now no longer what it once was. Erasmus and Luther were still powerful, while Calvin had left little behind. But he had left two great legacies; the first was the doctrine of predestination. This doctrine still lived. True it was that there was One higher than man, and whatever was good in man came directly from heaven. Calvin had pushed this doctrine to excess, yet he had helped to hand it down to the present time. The next feature in his history was that he established at Geneva liberty and a high state of morality, though perhaps too severe and rigid. Yet did he introduce into that little town an atmosphere so healthy that the wealthy of Europe sent their sons to Geneva to be educated and kept out of the path of temptation. Calvin passed away, and his death was felt to be an affliction to the world at large. But there was one born two months before Calvin's death, and another one month before, and these two men were as far above Calvin as the heavens were above the earth. The mathematician and the writer of plays soared far above the theologian—Galileo, the father of astronomy; and Shakspeare, the interpreter of human nature. Galileo, apart from the scientific benefits conferred on man by his marvellous use of the telescope, revealed not only the infinity of space, but largely displayed to man the infinity of God Himself. Galileo, therefore, conferred lasting benefit on religion. Turning to William Shakspeare, the Dean observed that he was a benefactor to religion, to his country, and to the world at large. It might be asked what benefit was Shakspeare to the Christian? Did he not teach them what human nature was, and which knowledge was unquestionably necessary to teach a man to do his duty in the world? It had been said each particular class of men had their peculiar views of nature—the clergy the weak side, the lawyer the dark side. But Shakspeare held the balance for mankind in a high degree, teaching his fellow to "judge not, lest ye be judged." This was truly an evangelical lesson. He taught many valuable religious lessons, but no sect

could claim him as their supporter. Calvin was a Protestant, Galileo a Roman Catholic; but it was in vain to search for the sect to which Shakespeare could be said to belong. He had a deep sense of the greatness of God, of the soothing influence of Christianity; and the words of the Bible were familiar to him. More could not be said. The Dean concluded by showing that a man might be great, and that greatness might carry him above sects and parties, though, perhaps, the same thing would not so well apply in the present day, when it might be more necessary for a man to declare his creed and own his party. A unanimous vote of thanks to the Dean for his able lecture closed the proceedings.

The *Record* says:—"We are requested to state that the parties who invited the Dean to lecture in Myddelton Hall are not at all connected with the parochial clergy, nor with the local Church of England Young Men's Society. We are not aware that any of the Islington clergy were even present at the lecture."

DR. KEBLE AND "ANGLICANUS."

Dr. Keble and "Anglicanus," supposed to be Dean Stanley, have had a little correspondence in the *Times* on the comparative inspiration of different Scriptures and the doctrine of endless punishments. Dr. Keble thinks the dry historical Scriptures are all absolutely preserved from error, but that they do not reveal as much as the Gospel of St. John and the books which contain spiritual disclosures. He grounds the doctrine of the absolute accuracy of the Scriptures on the common and unwritten law of the universal Church, and verifies it by the words "according to the Scriptures" and "who spake by the prophets" in the Nicene creed. The endless-punishment doctrine he proves by the voice of the Fifth Council, on the authority of Nicephorus, who had "access to its Acts."

"Anglicanus" replies that he is delighted to find Dr. Keble admitting that one book of Scripture may be "less largely inspired than another"; a vast admission, and opening the door to a solution of many of the vexed questions of the relations between the Old Testament and New. "This pleasure," adds the writer, "increases my regret that he should still endeavour to claim the authority of the Universal Church for a theory of literal inspiration as to matters of fact and science, which, as a great Continental divine (Döllinger) has truly observed, 'would make all theology impossible.'"

Nicephorus, says "Anglicanus," living ten centuries later than the Fifth Council, can be shown to have made a mess of his evidence and confused his councils; and how will Dr. Keble support Nicephorus? The anathema on Origen in the Fifth Council, even if genuine, was of the most perfunctory and general kind. "Anglicanus" adds:—

It is hardly necessary after this to enter further into detail. As the Dean of Ely has admirably observed, it is one of the happy peculiarities of the creeds that they express a belief, not "in everlasting torments," but "in everlasting life." In that belief I am content to rest; in that belief the Church of England, since it struck out its Forty-second Article, has been content to rest; and by not further defining that belief, or the mode of inspiration, or the mode of justification, I am glad to be assured that, whatever may have been the popular sentiment of particular ages of the Church, the Court of Final Appeal has acted with the same forbearance as that which was exercised on these questions (two of them agitated at that time hardly less than in our own) by the general councils and in the creeds of the universal Church.

ADDRESS OF THE LAITY TO THE TWO ARCHBISHOPS.

Thursday, by appointment of his Grace the Archbishop of Canterbury, a considerable number of the laity of the Church of England attended at Lambeth Palace, to present to the Archbishops of Canterbury and York an address, thanking their graces for their recent pastoral letter to the clergy and laity of their respective provinces, in reference to the recent judgment of the Judicial Committee of the Privy Council in the case of the two writers in "Essays and Reviews" against whom proceedings were taken by the Bishop of Salisbury and the Rev. Mr. Fendall respectively. Amongst those present were Lord Calthorpe, Mr. Newdegate, M.P., Mr. Wilbraham Taylor, Sir Walter Farquhar, Mr. W. H. Gladstone (son of the Chancellor of the Exchequer), the Hon. A. Kinnaird, M.P., Lord Richard Cavendish, &c. There were also several clergymen accompanying the deputation, including Canon Wordsworth, Dr. Jelf, the Rev. W. Mayow, the Rev. Dr. Willis, the Rev. John James, the Rev. R. T. West, the Rev. R. Liddell, and Archdeacon Utterson.

Earl ROMNEY presented the address, which he said contained the signatures of 137,000 persons.

The Archbishop of CANTERBURY replied:—

My Christian brethren, I accept with cordial satisfaction the expression of your gratitude for the pastoral letter which I recently addressed to the clergy and laity of my province under circumstances of no ordinary gravity. Articles of belief which had ever been held by the Church Catholic and by all its several branches seemed to be impugned, and deep anxiety pervaded the minds of a large proportion of the members of our Church. I then felt myself called upon to give my reasons for having dissented from the recent judgment of the Privy Council. The principle on which I proceeded is the very principle laid down and recognised by that judgment itself—viz., that such rule or teaching only is to be ascribed to the Church as we find to be expressly stated in her articles or formularies, or which is plainly involved in, or to be collected from, that which is written. The doctrines in question seem to me to be so plainly involved in, or to be collected from, the articles

and formularies of our Church, that I had no alternative but to dissent from a judgment which affirmed the contrary, and it is most gratifying to me to find that the course I then pursued is so consonant with the views and feelings of the large and important body of Churchmen whom you represent, and that there is so resolute a determination on their part to maintain and uphold the cardinal doctrines of our Church.

The Archbishop of YORK next replied as follows:—

My Christian brethren, I thank you most sincerely for the address that has just been read so far as it relates to myself. I thank you for the support which it gives to one whose experience in the episcopal office has been short, and who would gladly have left the leading part in these discussions entirely to older and wiser prelates. Nothing but a strong sense of duty would have drawn from me the pastoral letter to which the address is a reply. I do not conceal from myself that these are times of severe trial. The person of our Lord Himself and the divine doctrines that fell from His own lips will hardly escape the criticism which has begun with the Book that reveals them. But, on the other hand, past ages have seen the same kind of storm cloud the sky, and the storm has passed and the Sun of Righteousness shines still unchanged in the heavens, Author of light and life to them that turn towards Him. I am persuaded that this will be the issue now, even if the storm be long and many hearts fail because of it. The duty of Christian teachers at this time is not difficult to see. The Church of England is founded on the Word of God—that is her law and her doctrine. She has no other weapon against the sin and evil in the world. Our duty is to be more and more active in preaching the Word—more earnest in the study of it, and all that can throw light upon it—more sedulous in preaching its warnings and consolations convincingly to our people—more diligent in instructing our children—more careful that our preaching shall not be an echo of some past generation, but an application of eternal truths to the needs of men and women in this somewhat luxurious and self-indulgent but intellectual age. If this is the effect of our present troubles the Church of Christ may emerge from them chastened and strengthened for her work of turning souls to Christ.

The proceedings then terminated.

CHURCH CLAIMS TO EDUCATE THE PEOPLE.

The following excellent letter appeared in the *Morning Star* of Monday:—

Sir,—Your paper of this morning contains the report of a meeting in favour of what those who propose them call "cheap self-supporting boarding-schools for the middle-classes." One of the principal speakers mentioned 14s. per annum as the price at which he thought pupils might be boarded and taught. For this sum the scholars would be placed "under the instruction of clergymen," and enjoy an education that would "approach that which could be obtained by the higher classes at Eton, Harrow, &c." Various other symptoms have occurred in divers parts of the country, showing that the Church is very desirous of getting the education of the middle-class into its own hands; and there are some politicians, led by Mr. Disraeli, who will further this object in order that the Ecclesiastical Establishment may be made use of as a political engine for obstructing the development of progressive ideas. Very often, too, we find proposals that more State grants should be made in furtherance of these schemes.

It seems to me that not only Dissenters, who entertain theological objections to Church doctrine or discipline, but likewise all politicians who care for the welfare of the people and perceive the importance of guiding public affairs upon sound principles, should utter a timely protest against any scheme likely to diminish the freedom of national education by rendering it subordinate to the interests and to the authority of a priesthood, however highly that priesthood may deserve respect. In certain circles it is the fashion to speak of middle-class education as being peculiarly bad, but there is evidence before us to show that this is not the case. The reports made by commissions who have examined into the education of the poor and into that of the rich tell pretty much the same tale. They found that the national schools, over which the clergy exercise so much control, very commonly fail in teaching their pupils to read, and they found likewise that the great public schools, in which clerical influence is paramount, turn out a great proportion of their aristocratic scholars most miserably untaught. If, therefore, the numerous private schools, chiefly supported by the middle-class, should often be found to fail in furnishing a really good system of instruction, no special blame rests upon them, and we are brought, first, to the general conclusion that good schools and good teachers are still scarce articles; and, secondly, to the particular conclusion that placing education in the hands of the priesthood does not necessarily mend it, since some of the most conspicuous and scandalous failures occur in those schools in which the clerical element has had full sway.

It would be a great misfortune for the middle-class if their children suffered under an education "approaching that obtained by the higher classes at Eton," &c. The actual teaching at these schools is a confessed and most wretched failure, as far as the majority of their pupils are concerned. An undue prominence is given to what is misnamed "classical instruction." The unfortunate boys are tormented with Latin and Greek, administered after a fashion that has been found to convey a minimum of information with a maximum of annoyance and disgust; modern languages are either neglected or regarded as interlopers; and the natural sciences stand in the same or a worse position. Another characteristic of these schools is to generate habits of extravagance and a snobbish contempt for less fashionable institutions that may excel them in substantial merit. That they have, on the other hand, some good qualities need not be denied; but if some parents find cause for congratulation that they committed their sons to such training as they afford, others—perhaps they are the most numerous—beware the day when their boys first learnt to squander money in self-indulgent dissipation, or to contract debts, which the father, in his capacity of "relieving officer," may discharge if he can.

When the clergy put themselves forward as the men who are entitled to educate the community, they seem to

forget how much trouble the community is likely to have in order to educate them. There are in the Church many individuals of great learning and profound acquaintance with history and science, but they are exceptions, and the majority of the priesthood show by their monotonous and wearisome sermons how deplorably they were neglected in their scholastic days. To hand over the education of the people to the clergy would thus be to place it in the hands of men who are rarely acquainted with physical science, and who have not learnt how to teach their own speciality in a scientific way. But if the standard of clerical education were so much higher as to remove these objections, it would still be very undesirable that the Church should decide what the people should learn and how it should be taught. The spirit of a richly endowed Ecclesiastical Establishment always requires to be controlled and checked by the secular part of the community if a country is to progress, and although perhaps no reform initiated within the last century has failed to enjoy the support of some clergyman, it is quite certain that the clerical body as a whole has been uniformly opposed to every important beneficial change. The Reform Bill, the repeal of the Test and Corporation Acts, Catholic emancipation, admission of Jews to Parliament, the repeal of the corn laws, amelioration of the barbarous criminal code under which this country so long suffered, and the abolition of slavery, were all won in spite of Church influence on the wrong side and against the wish of the majority of the persons who had been trained in Church universities and schools. The clergy have certainly partaken of the general progress of society; but when, as is frequently the case, we find clergymen leading some progressive and liberal movement, we cannot fail to see that they are permitting their individual good qualities to prevail over the deadening and reactionary influence which it is the tendency of a wealthy ecclesiastical corporation to exert. In like manner, particular clergymen may be found to be admirable educators, and they are now quite free to open schools and teach to the best of their power. As men we are glad that they should compete with any other class of teachers, and carry off what emoluments and honours they can; but as priests, belonging to a corporation having interests and prejudices that it is not desirable to strengthen, they ought not to receive any fresh powers of influencing the current of secular life through ordering and conducting the education of the young.

EXETER HALL LECTURES.

The years pass quickly. We can hardly believe it is twenty years since the first effort was made to realise the fruits of the Early Closing Movement by the institution of popular lectures to young men, under the auspices of the Young Men's Christian Association. We are glad to think that an enterprise so well conceived and so honestly and vigorously sustained—one in which the best interests of the Catholic Church have ever been sought, and into which no sectarian or party feeling has been allowed to intrude—has so long retained its influence on the public mind, and that this year there are signs of special interest in the new programme of lectures now in course of delivery. The attendance is not so large as in most former years, though greatly in excess of that of last year. This diminution of numbers is not to be wondered at, nor ought it to be regarded as any token of failure. Many young men of the class for which the lectures were specially designed, now, to a great extent, reside out of London or in distant suburbs. Lectures of a most useful character are arranged in nearly every such district by the branches of the Young Men's Christian Association and other similar institutions; while the pastors of some of our leading churches, as at Surrey Chapel, the Metropolitan Tabernacle, and Regent's-park Chapel, have originated weekly lectures for their congregations, which admit of greater variety, and therefore of more popular attractiveness, than the lectures at Exeter Hall, in regard to which it must never be forgotten that they are addressed to an audience of readers as well as listeners, and are prepared with a view to permanent usefulness rather than to popular effect. No better illustration could have been afforded of this than that of the lectures already delivered. The opening lecture, by the Rev. Dr. Howson, Principal of Liverpool College, was calm, scholarly, dignified, like a chapter from his famous work, "The Life and Epistles of St. Paul," which he wrote in conjunction with the late Mr. Conybeare. It was a rich treat to listen to it, but it will open up to the studious reader a mine of thought, and supply an outline of historical and geographical reading, which will be found of great value. Dr. Cairns' lecture on "Chalmers," which succeeded it, took most of his audience by surprise. All who knew the accomplished theologian and reviewer were prepared for a most able and eloquent discourse; but he came fired with the enthusiasm of his great subject, laid hold on his auditory in the first few sentences, and carried them away with him in rapturous response to his brilliant auditory, and to the large-hearted catholicity by which it was inspired.

The third lecture was by Mr. Vinco, of Birmingham, on "The Character of Christ as an Evidence for the Truth of the Gospel Narratives"—a topic often treated before, and one which might have been expected to be worn threadbare by the discussions of the last three or four years. In his hands, however, it furnished the basis of an argument which, if not in all points new, was fresh in the form of its presentation, illustrated by most graphic pictures of evangelic incidents, and baptized in the spirit of most devout and fervent love to the Redeemer. The spirit and tone of the lecture served as much or more than its argument to defend the truth of the Gospels, and to demolish the flimsy fabric of hypercriticism upon which sceptical objections to their truth have been based by M. Renan and others.

Mr. Dale's lecture, "From Doubt to Faith," is

being delivered as we go to press. We may be able to notice it in our next.

We have said enough to show that the Exeter Hall lectures for this year are fully equal to their predecessors; and we anticipate great usefulness from the discussion of so many important topics in so good a spirit.

COMMISSION ON CLERICAL SUBSCRIPTION.

Differences of opinion occupied the commission for several hours last Friday, and after all, the report was not finally agreed on. It is stated in well-informed quarters that it had been originally intended that the report should have been prepared by Mr. Napier, who has given so much attention to the question before the commission, but that the Bishop of Oxford urged that the task should be undertaken by Mr. Walpole. Ultimately two reports were proposed, one by Mr. Walpole, and another by Mr. Napier. The feeling of the majority was in favour of Mr. Napier's, when the Bishop of Oxford, having stated that he could not sign it, presented another of his own. Last Friday, the 2nd inst., the three reports were all considered and discussed, when Mr. Walpole's was rejected, and the question was then restricted to the Bishop of Oxford's and the Irish ex-Chancellor's. Lord Harrowby and Lord Lyttelton proposed and seconded the Bishop of Oxford's report, whilst the Bishop of London and the Dean of Ely proposed and seconded Mr. Napier's, which was ultimately carried on a division. But the report, although carried, was now subjected by the Bishop of Oxford to a kind of hydraulic pressure, and was considerably diluted, in order to secure unanimity. There is to be another meeting on the 20th, when it is hoped that all may be settled. But we have already stated our conviction that the Bishop of Oxford's interest in modifying the terms of clerical subscription is quite subordinate to his design of availing himself of this question as an engine for the revival of Convocation—that is, the Convocation of clergymen without any adequate infusion of laymen.—*Record.*

We believe (says the *Dublin Evening Mail*) that the commissioners appointed by her Majesty to consider the forms for the subscription and declaration of clergymen of the United Church of England and Ireland have unanimously agreed to recommend:—1st. That the declaration prescribed by the Act of Uniformity, viz., "I do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intitled the Book of Common Prayer," shall not be required of or from any clergyman of the United Church hereafter; and, 2ndly, that there shall be from henceforth but one form for Subscription and Declaration, viz., "I assent to the Thirty-nine Articles of Religion and the Book of Common Prayer, and of ordering of bishops, priests, and deacons; I believe the doctrine of the United Church of England and Ireland as therein set forth to be agreeable to the Word of God; and in public prayer and administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

LIBERATION SOCIETY MEETINGS.—Some important meetings of the Liberation Society are being held this week. Last night, the secretary and the Rev. W. P. Clayden, of Nottingham, were to address an audience at Macclesfield, and the Rev. Marmaduke Miller and Mr. Kearley were to attend the annual meeting at Preston. To-night the Free-trade Hall meeting at Manchester is to be held, the society being represented by the Rev. E. Mellor, the Rev. N. Hayeroff, the Rev. M. Miller, and the secretary; and to-morrow the Bradford annual meeting will be held, the deputation being Mr. Carvell Williams, the Rev. N. Hayeroff, and the Rev. H. W. Parkinson.

A DEAN IN A PRIMITIVE METHODIST CHAPEL.—A correspondent of the *Edinburgh Daily Review* reports that the Dean of Dromore preached the anniversary sermons in Donaghmore Primitive Methodist Chapel on the 13th ult.

THE REV. T. BINNEY.—We regret to learn that the Rev. T. Binney has been laid aside by severe indisposition for the last ten days, and that a course of Sunday-evening lectures to the young, which from a feeling of recovered strength he had begun, and of which two were delivered last month, will be interrupted by his inability to preach next Sunday. It is hoped by his friends that he will be able to resume them on the evening of the 18th.—*Patriot.*

THE REV. C. H. SPURGEON.—We understand, from a correspondent, that the Rev. C. H. Spurgeon (or Mr. Spurgeon, as he now modestly calls himself) is to publish, on the 1st of January, a new monthly magazine entitled, "The Sword and the Trowel: a Record of Combat with Sin and Labour for the Lord." The magazine will contain articles of general interest and an account of the progress made by the numerous churches established through the instrumentality of Mr. Spurgeon and the church over which he is pastor. The rev. gentleman also intends to compile a new hymn-book for the use of his congregation. It is said that the sermon on Baptismal Regeneration, which has recently brought such a hornet's nest about Mr. Spurgeon's ears, has reached the enormous sale of 200,000.

THE STATE CHURCH CLERGY AND MR. DISRAELI'S SCHEME.—Earnest-minded persons may suppose, in this perilous crisis of the Christian faith, when great principles of modern science are undermining venerable institutions and disturbing the peace of millions, that the Church, through its bishops and clergy,

might be more profitably occupied than in agitating for an increase of power and of pay through the questionable rhetoric and craft of a political adventurer. But this may be the exigency of her anomalous position. We may judge of her character and pretensions by the advocates she employs, and look elsewhere for the guidance and the truth that ought to be her glory and her strength. Her corporate interests are coming into collision with the moral instincts of the nation, pressing onwards towards the further knowledge of religious truth; and the recent proceedings in the Sheldonian Theatre forcibly remind us of the hopeless struggle which Professor Goldwin Smith prepares us to expect, for the last relics of religious protection, for exclusive political privileges and tests—"a struggle in which religion is made to appear in the eyes of the people the constant enemy of improvement and justice; the ally of intellectual intrigue and sophistical chicanery—religion, from whom all true improvement, all true justice and nobleness spring."—*Inquirer.*

ECCLESIASTICAL STRUGGLE IN ITALY.—A letter from Turin says:—"The Italian clergy have already begun an agitation throughout the whole of the Peninsula with the view of preventing Parliament from passing the bill which suppresses monastic and religious corporations, and disposes of the properties which belong to them. The bishops are daily sending in their protests to the King—without, however, recognising Victor Emmanuel as King of Italy. For these worthy prelates his Majesty is still what he was before 1860, King of Sardinia. The Court of Rome, on its part, is moving heaven and earth in order to exercise a pressure upon the French Emperor, and induce his Majesty to prevent General La Marmora from carrying out what it calls an iniquitous spoliation. The bill has already met with much opposition in the *uffici* of the Chamber; and in the Senate the opposition is so strong that I should not wonder if the Minister, Vacca, were ultimately compelled to withdraw the bill altogether. To check the effect of the clerical opposition, the Liberal party is going to organise meetings both in the towns and provinces. The first of these, at which Deputy Crispi, Garibaldi's well-known friend and the most influential leader of the Left, was in the chair, has already taken place at the Lyceum of this city. The meeting was very crowded, for almost all the students of Turin were present. After a discussion of three hours, the following petition to Parliament was signed by 500 students:—"The undersigned urge upon Parliament to decree as soon as possible the total suppression of the religious and monastic corporations of the country."

CHURCH REFORM IN THE FEN COUNTRY.—The Rev. J. A. J. Roberts, writing from Manea Parsonage, near Chatteris, in the Cambridgeshire Fens, thus addresses the editor of a local paper:—"The abuses existing in, and the evils arising from, the present state of the patronage of the Church, are subjects becoming daily more familiar to the minds of the people; but the manifest difficulty, if not impossibility, of devising any speedy and effectual remedy for these grievances, seems to make the generality of persons inclined to fold their hands in despair. Will you kindly allow me space in your widely-circulated paper to inform your readers who may feel interested in the welfare of the Church that an attempt is being made to establish a society whose operation would provide a slow but sure cure for the prevailing evils of Church patronage, and to say that, being myself the temporary secretary, it will afford me much pleasure to receive communications from any persons who are willing to co-operate in the scheme? The plan is simply this, to purchase advowsons in England and Wales, which, whenever vacant, shall be offered for acceptance to the curates in the dioceses in which the preferment happens to be situated, according to seniority. It is needless to point out that the object of such a society being established (if it be established), will be found to increase the number of applicants for holy orders, which is now rapidly falling off; and to endear the Church to the mass of the people, which is not now, I fear, the case; because it would be manifest that the road to preferment would no longer be closed to all but the rich and the patronised, but that a benefice would be the certain reward of long service."

Religious Intelligence.

SURREY CONGREGATIONAL UNION.

The second annual meeting of the Surrey Congregational Union was held at Claylands Chapel, Kennington (the Rev. J. Baldwin Brown's), on Monday and Tuesday, the 5th and 6th of December. The sermon to the Union was preached on Monday evening, by the Rev. F. Stephens, of Croydon, from 2 Cor. x. 3-5.

On Tuesday morning, at ten o'clock, the pastors and delegates, to the number of nearly a hundred, assembled for business in the body of the chapel; while a goodly attendance of visitors, principally ladies, occupied the gallery.

In the absence of Mr. Chamberlain Scott, President of the Union, the chair was taken by A. Houlder, Esq. After devotional exercises, conducted by the Rev. E. Waite, of Leatherhead, the Rev. R. W. Betts, of Peckham, read the report, of which the following are the principal portions:—

The Surrey Congregational Union is yet in the initial stages of its existence. Only eighteen months have elapsed since its organisation; but your committee have to-day the gratification to report that nearly the whole of the Congregational churches in the county are

identified with its fellowship and co-operating in its objects. There are fifty-eight churches of our faith and order in the county—thirty in the metropolitan, and twenty-eight in the country districts—and of these fifty-eight churches there are now only five in the metropolitan and three in the country districts that are not connected with the Union; while even in relation to some of these unconnected churches it is known to be from peculiar local circumstances rather than from want of sympathy and confidence in the Union, that their adhesion is not yet given. Your committee confidently entertain the hope that, before very long, every Congregational church in Surrey will be associated with the Union. The Union at the present time comprehends fifty churches, forty-five pastors, and ninety-three lay delegates.

Under the head of "Work Commenced" the report went on to mention what had been done towards helping the congregation meeting in Maynard-street Chapel, Rotherhithe. The church had, under the stimulus afforded by the Surrey Union, invited the Rev. D. B. Morris, of Glasgow University, to become their pastor, and a sum of 75*l.* had been voted by the Union towards his stipend for the first year, the people raising a corresponding amount. The congregation has largely increased, and there are numerous applications for church-membership. The committee entertain no doubt that a large new chapel will soon be needed here. At Bermondsey the experiment of special Sunday services during this winter in a large bath-room having been successful, a committee had been formed, who had secured the erection of an iron chapel with 440 sittings. Mr. S. Morley had contributed half of its total cost, namely 362*l.* 10*s.*, and J. Remington Mills, Esq., had given a donation of 250*l.* The remaining expense had been liquidated by other subscriptions. The congregations have been exceedingly good. The chapel is situated in a new and rapidly-increasing district, having a population of 70,000; and the only place of worship is a small chapel belonging to the United Methodist Free Church. The chapel will be placed in trust for the use of Congregationalists in Surrey. The site is rented for five years, and during that time the committee hope a congregation will be gathered strong enough to build a chapel for themselves.

At Battersea the committee have taken Lammas Hall for three months for a series of special Sunday services. It will accommodate 600 or 700 people.

At Beulah-road, Thornton-heath, Mr. Medwin, of Clapham, having built a preaching-room and school-house, had placed it at the disposal of the committee for three years. Services and a school had been commenced with very gratifying success. The care and cost of the work had mainly devolved on the Rev. W. H. Smith and the church at Anerley. It was proposed to make a grant of 15*l.* towards the incidental expenses.

GENERAL WORK IN THE DISTRICTS.

One of the first duties of the committee was to organise the churches into district committees. The London churches were constituted into two, and the country churches into four local subdivisions. The South-East country district, however, numbering five churches, of which three only had joined the Union, it was found impossible to work to advantage; and accordingly it was thought advisable to ask the churches at Redhill and Leatherhead to join the North-Eastern, and the church at Dorking the South-Western sub-division. This has been done, and these churches are now cheerfully working in their new association.

In the country there have been regularly held quarterly meetings of the pastors and delegates of the districts for prayer and conference, and for devising and carrying out enlarged schemes of Christian work. Different churches have been visited in succession, and the result has been to draw the congregations into closer and more kindly fellowship, and to stimulate them in their work. Some of the churches "in low estate" have been greatly encouraged; neighbourly advice and help have been sought towards the solution of practical difficulties. Conferences have been held on church and Sunday-school work, and new efforts have been put forth by some of the pastors and congregations. At Farnham, in consequence of a suggestion made at a district meeting, a Bible-woman has been engaged, and is labouring under the superintendence of the Rev. Jos. Ketley. At Leatherhead, an experiment has been made in open-air preaching. The Revs. E. Wait and W. Anderson visited several villages in their neighbourhood, and found the people, in considerable numbers, willing to hear the Gospel. The pastors in the Croydon district hope next summer to carry out a scheme of open-air preaching, tract distribution, cottage visitation, and personal intercourse in most of the villages in the east of Surrey; and the district secretary has received from the Religious Tract Society a grant of 5*l.* worth of tracts for distribution in connection with this work.

HISTORY OF CONGREGATIONALISM IN SURREY.

Your committee has had its attention called to the volumes already published in some of our counties, giving a brief history of Congregationalism and the Congregational churches in them. It was well-known that much interesting information bearing on our Surrey churches existed in the State-Paper Office; and, as Dr. Waddington had already been labouring here, it was agreed to request him to prepare "A History of the Congregational Churches of Surrey." It was resolved to present him with an honorarium of thirty guineas for this labour, and to issue the volume by subscriptions, at 2*s.* 6*d.*; the book to be about 250 pages, 8vo, and to have half-a-dozen woodcuts. The committee did not feel justified in charging the funds of the union with any part of this expenditure, but special applications were made to several gentlemen for subscriptions in aid of it. About one half of the required sum has been paid into the treasury; and Dr. Waddington is far advanced with his work.

PETITIONS TO PARLIAMENT.

Two petitions have been presented to Parliament, one by vote of the Union at Weybridge, opposing the Lord Chancellor's augmentation of benefices; the other, praying for the abolition of religious tests as a qualification for the higher degrees in the University of Oxford. These petitions were signed by your president and secretaries on behalf of the Union; and have both been printed in full in the records of the House of Commons.

NEW CHAPELS.

Your committee have had the pleasure of recommending two new chapel cases during the past year; one now nearly built at Ewell, to hold about 250 persons, and costing about 1,500*l.*; the other, in process of erection at Weybridge, to seat 400 persons, and costing about

2,000. Neither in Weybridge nor Ewell is there a Nonconformist place of worship, and new churches will have to be formed in both these places. At Weybridge there have been a Sunday-school and preaching for the last two years, in a room on the grounds of your president, Mr. Scott. At Ewell, owing to the want of suitable room and other causes, there can be no congregation gathered till the new chapel is opened.

It will interest the pastors and delegates to learn that a new Congregational church has been opened at Croydon, under the pastorate of the Rev. F. Stephens; and the Pilgrim Fathers' Memorial Church, in Southwark, has also been completed and opened.

A new church is to be at once begun at Surbiton, by the congregation under the charge of the Rev. A. Mackennal, now meeting in a building only ten years old, but far too small for the wants of this rapidly-increasing neighbourhood.

At Thornton-heath, Croydon, a site has been purchased for a new chapel, and the plans are before the building committee.

The buildings at Croydon and at Thornton-heath are additional to any already existing; and those at Southwark and Surbiton will furnish greatly-increased accommodation.

WORK CONTEMPLATED.

In Surrey, both metropolitan and extra-metropolitan, there are a number of fields already "white unto the harvest." In Southwark, Congregationalism is very feeble. In Newington, the Baptists are spreading out on the right hand and on the left; but Congregationalism, though the population has increased from 33,047 in 1831, to 82,000 in 1861, is stationary. In the district of Lambeth Church, with a population of 49,381, it is wholly unrepresented. In Streatham it is in the same condition; and in many other of the metropolitan districts its progress does not at all keep pace with what its relative position should be to the rapidly-growing population. Norwood Junction, Wimbledon, Caterham, and a dozen other places opened up by the railways, need to be occupied. And if good chapels with good ministers could at once be set down in these localities, good congregations would at once be gathered. The attention of the courts is being earnestly directed to these places; and, as the Union gathers strength, the Union must occupy them for Christ. One very important matter, to which the committee would request the Union to give its attention, is the securing of suitable and eligible sites for the erection of chapels. This cannot be done by the Union as such; but it might be accomplished by the Union in co-operation with individual or local committees. Sites can be frequently secured when the ground is being first laid out for building at a comparatively small cost. But when the ground is covered, it is next to impossible to secure them. The committee also are prepared to entertain applications from the churches in the country districts for aid towards the support of evangelists. The Home Missionary Society has expressed its willingness to co-operate with us in this department, and is prepared to grant one-third of every evangelist's salary, who may be appointed by the applying church, and approved by the committee of the Union. The Union will give a similar amount on condition of the remaining third being raised by the church in connection with which the evangelist is appointed.

FINANCE.

Your committee refer with peculiar pleasure to the treasurer's report. Collections have been received from nineteen of the churches. The receipts have been 366*l.* 19*s.* 6*d.*, the expenditure, 162*l.* 4*s.* 10*d.*, leaving a balance in hand of 204*l.* 14*s.* 8*d.*; but the grant to Rotherhithe, and the votes for Bermondsey and Thornton-heath, will absorb the larger portion of this sum. Your committee are satisfied there will be no lack of means, while the Union is prepared vigorously to work.

The committee are very anxious that the Union should become a power for good, the spring and the means of a large amount of Christian evangelisation throughout the county. And they are more than hopeful, they are confident, it will become so as the churches give it their energies, their sympathies, their prayers, their co-operation, and keep its treasury supplied with means as the work enlarges. The desolations of many generations have gathered thick and heavy in many parts of our country; but by consecrating ourselves to the high and holy service for which this confederation of our churches has been formed, we hope that some day, and that before long, the Master will so smile upon this Union and prosper its work, and multiply its churches, and make it so instrumental in recovering the moral wildernesses and the spiritually waste-places that so abound around us, as to say of this Surrey Congregational Union, "Thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

The adoption of the report was moved by the Rev. J. PILLANS, and seconded by Mr. J. GRAY, of Croydon. The election of the officers and committee for the ensuing year was moved by the Rev. W. P. DOTHIE, M.A., of Red-ill, and seconded by the Rev. J. FRAME, of Horsleydown. The various votes for sustaining the services in the new chapels recommended by the committee were also passed unanimously.

A brief and thoughtful paper on "The Relation of the Lord's Supper to Church Membership" was then read by the Rev. B. KENT, of Norwood. Alluding to the importance attached in the New Testament to Christian communion, he regarded the Lord's Supper as intended to express and sustain the communion of church-members with one another; and could not recognise the propriety of asking those not in any fellowship to sit down at the table. The reading of this paper was followed by a vigorous and frank discussion, in which Messrs. Mackennal, Anderson, Stephens, Pillans, Dixie, T. Davies (of Godalming), Hickman Smith, Broomhall, Waddington, D.D., Nimmo, Baldwin Brown, and others took part.

The company then adjourned to the Horns, Kennington, where a substantial repast had been prepared in the Assembly-room, and nearly 200 ladies and gentlemen sat down to dinner; the chair being taken by the Rev. J. Baldwin Brown, B.A. The company afterwards returned to the chapel, when Benjamin Scott, Esq., presided. The Rev. GEORGE ROGERS read a paper on "The sacredness of external things." A conversation ensued on the proprieties of worship, and indecorous practices

sometimes to be met with in Nonconformist chapels were censured. The Rev. J. PILLANS expressed a hope that some capable person would ere long give them a true style and model for chapel-building. Several of the Gothic chapels lately built were so unfit for preaching that the speaker could not be heard by half his congregation. A vote of thanks was then passed to Mr. Rogers for his paper, and another to the Rev. B. Kent for the paper he had read in the morning.

Mr. SCOTT said the attention of the committee had been drawn to the increasing number of cases of persecution by the clergy and Church party in the rural parts of the country. Their children were threatened, coerced, and bribed to leave the Nonconformist schools, and difficulties were thrown in the way of the burial of Nonconformist children who had not been baptized in the Church. Recently, in this county, a child having died without baptism when it was about eight days old, the clergyman refused to bury it otherwise than by candle-light after dark, and without the usual service. A policeman, also, had been turned out of the force for no other reason than that he attended the Wesleyan chapel. He (Mr. Scott) had found the man employment, or he would have been turned adrift upon the world. As it was, he had lost the benefit of the superannuation fund, to which he had subscribed for some years. This case led Mr. Scott to allude to the circular lately addressed by the Hampshire chief constable to his men, respecting attendance at Dissenting places of worship. It was, he said, one of the most important documents he had ever read. The following resolution was proposed on this subject, by J. DOULTON, Esq., and seconded by J. BROOMHALL, Esq., and carried unanimously:—

The attention of the Union having been called to the fact, that in numerous instances, and more especially in the rural portions of this county, the civil rights of Nonconformists have been seriously infringed, or they and their children have been injured because of their exercise of the liberty of worship accorded to them by law.—Resolved, that the committee of the Union be requested to obtain information relative to all such cases, and to take the steps in reference thereto, which may be deemed by them advisable, with a view to exposing, and, if possible, putting an end to such practices.

The meeting then broke up, and tea and coffee were served in the schoolroom. At half-past seven the friends reassembled again in the chapel, at another meeting to which the general public were invited. The body of the chapel was well filled, and the meeting went off thoroughly well.

Addresses were delivered by the Rev. L. H. BYRNES, B.A., on "The work of the Union"; F. ALLPORT, Esq., on "The duty of the churches in promoting Sunday-school work"; and the Rev. J. BALDWIN BROWN, B.A., on "The improved relations between the church and the working classes, and the means of their further development." A resolution commending the Union to support was moved by the Rev. A. MACKENNAL, and seconded by the Rev. R. ROBINSON, of Lambeth.

HAMPSHIRE CONGREGATIONAL UNION.

On Tuesday, last week, a conference representative of the Congregational churches connected with the Hampshire Congregational Union was held at Southampton, to receive a report from a committee appointed at the last general meeting to inquire into the spiritual destitution of the county, and how to deal with it. There were about eighty delegates present, besides a number of friends interested in the object of the meeting, resident in the town. The meeting was also made special to receive Samuel Morley, Esq., and the Rev. J. H. Wilson, the treasurer and secretary of the Home Missionary Society.

The Rev. THOMAS ADKINS was called to the chair. He gave a very comprehensive account of the rise and progress of religious freedom and Christian enterprise in Hampshire, and especially in Southampton, during the fifty-four years he had been spared and privileged to occupy the pulpit of the Above-bar Chapel. From all this it appeared that, while there had been most encouraging progress, there had also been, he was afraid, not a little declension, especially in the want of fidelity to our principles as Nonconformists, and the intelligent training of our young converts for active service as church-members. He was truly glad to see such pleasing indications of revival, and hailed that meeting as a happy token for good. He was especially rejoiced to see Mr. Morley present, who, when a young man, at his education, thirty years ago, in Southampton, was one of his young men for whom he anticipated a bright future. He was pleased also to see the secretary of the society with them on that occasion, whose practical knowledge and large experience would be of great value in their deliberations.

The Rev. JOHN WOODWARD read a very able report, and laid on the table a clear and well-digested table of returns, from which it appeared that, while there was much to be thankful for in the present aspect of their home mission operations, there was yet an alarming amount of spiritual destitution, of religious error, and stolid indifference in the county; and that there were now fewer than eighteen districts in urgent need of evangelists.

Mr. MORLEY then addressed the conference. In the course of his speech he said he was not disposed to be censorious, but desirous rather to take a generous and hopeful view of their present position and prospects; but when he was brought into contact with such facts as the report read that day had placed before them, and thought on the cold, lifeless, and formal state of many of the churches, whose history and condition were well known to him, he must say that there was cause for deep humiliation, and a loud

call for renewed and thorough consecration on the part, both of ministers and people, in order that they might make their principles felt as a power in the land.

Take, for instance, the case of Portsea. In 1851 there were 72,600 people in that island, at it was called. Now, if every person capable of attending church and chapel—say fifty-eight per cent. of the population—had been present, there would have been 16,000 persons there for whom there was not accommodation! But, what was yet more painful, it appeared that half the sittings provided only were occupied, and that in this sad state of things the Independents were not better than their neighbours. How did the case stand now? He had made inquiry, and had reason to believe that, in so far, at any rate, as our own denomination was concerned, they were worse, and not better; they were not only not keeping pace with the new population, but were not doing their duty to the old. How were they to account for this, and other cases of a similar character? He was afraid that they must say of the membership of many of their churches, their wealthy churches in particular, as was said of the decline and fall of Rome, that Rome did not fall because her legions were deficient in valour, but because her people became luxurious; and he greatly feared that the style of living of the present day—the conformity to the world of professing Christians, the lack of the true spirit of self-denial, the doing by deputy, through the employment of paid agencies, much that ought to be done by personal consecration, the craving after sensational literature of a religious character to the neglect of the Bible—these, and such-like causes, were all combining to hinder and impede the conversion of multitudes around them, who were passing into eternity, and no man caring for their souls. Paid agency they must have, and especially that blessed agency they were now employing, the evangelistic agency, and which he hoped they would greatly extend that day; but until every Christian became a missionary; until every believer considered himself a steward, and concerned himself more about how much he should keep back of what God has given him for his immediate and domestic wants, and not how much he should give to the support of the cause of God: until they had more faith, and received the doctrines of the Book—the good old Book—like a little child—until all this was done, he did not expect that they would do their part in the evangelization of England.

Mr. Morley then analysed the subscription-list, contending that it ought to be greatly enlarged, and concluded by offering 50*l.* a-year for three years if they would raise a special fund of 500*l.*, in addition to their present general fund of 200*l.*

The Rev. J. H. WILSON showed the successful working of the lay evangelistic scheme and the grouping of village chapels, urging the need of carrying out to the fullest extent the work of this character, which had been so hopefully begun in Hampshire.

The conference was then opened to free conversation, in which Mr. W. Lancaster, Mr. Tice, of Sopleypark, Mr. Aldridge, Mr. Purchase, of Romsey, Rev. Mr. Casbell, Rev. Mr. March, Rev. Mr. Proctor, Rev. Mr. Holt, Rev. Mr. Glass, Mr. Spicer, Rev. Mr. Mansell, and many other ministers and gentlemen, took part; and about 200*l.* was at once subscribed, several of the subscriptions being for 25*l.* a-year for three years. Resolutions were passed pledging the brethren to increased efforts, and arrangements were made for appealing to the churches to make up the amount to 450*l.*, so as to secure the 50*l.* offered by Mr. Morley, the chairman expressing his confident belief that the money would soon be raised. The conference then adjourned to dinner in the schoolroom, and in the evening there was a public meeting in Albion Chapel, and a large attendance; Mr. Morley in the chair. Earnest and practical speeches were delivered by the chairman, the Rev. J. H. Wilson, Rev. Mr. Mansell, Rev. J. Woodward, Rev. Mr. March, and Rev. Norman Glass, and the meeting separated, evidently impressed with the proceedings of the evening. After dinner a debt of 80*l.* on the new chapel at Waltham was wiped away by subscriptions being at once raised.

ST. PAUL'S CHAPEL, HAWLEY-ROAD, KENTISH TOWN-ROAD.—On Thursday evening week a meeting was held at this chapel, of which the Rev. Edward White is minister, for the purchase and enlargement of the building, when nearly 1,000*l.* was subscribed. Mr. White has for nearly thirteen years occupied the chapel, at a heavy rent; and it has at length become insufficient for the purposes of the congregation. It is proposed to provide accommodation for 400 additional attendants, the large increase of the population leaving the church room still greatly in arrears. The minister and congregation intend to make an appeal to the public for assistance in carrying out their proposed improvements, which will cost a little more than 2,500*l.* When completed it is proposed to put the chapel in trust, with clauses explicitly excluding the Unitarians and Roman Catholics, in the same manner as Bloomsbury Chapel, but leaving open the question of baptism, both for the ministry and the membership.

PENRYN, CORNWALL.—The Rev. T. B. Knight having accepted the unanimous and very cordial invitation of the church of Christ assembling in New-street Chapel, recognition services were held on Sunday and Monday, Nov. 27 and 28. On the Sabbath two sermons were preached by the Rev. J. M. Charlton, M.A., of the Western College, Mr. Knight's late tutor. On the following day, at noon, a devotional service was held, when the Rev. P. Fowler, Wesleyan minister, addressed the meeting. At three o'clock a large number of ministers and laymen of the town and county met to conduct the recognition service, which was commenced by the Rev. J. P. Allen, M.A.; who, having read the Scriptures and prayed, delivered an admirable discourse on the constitution of a Christian church. The Rev. S. T. Allen, of Penzance, asked the usual

questions, which being satisfactorily answered by Edward Moore, Esq., of Trevaes, on the part of the church, Mr. Allen supplicated the Divine blessing on the union. The charge to the minister was given by Professor Charlton in devout, impressive, and eloquent terms, and was founded on the confession of the Apostle, "I have fought a good fight," &c. The Rev. G. S. Reaney (Baptist), of Falmouth, closed with prayer. The public tea-meeting, held in the hall of the Mechanics' Institute, was crowded to excess, and after tea the chapel was filled with friends who had come to express their sympathy with the proceeding of the day. The chair was taken by Richard Hosken, Esq., and the Revs. R. C. Barratt (Wesleyan), G. S. Reaney, G. Orme, G. Robinson, and J. Gaul, addressed the meeting on the relative duties of pastor and people. Mr. Knight has commenced his labours amidst circumstances of much encouragement.

COVENTRY.—On Lord's Day, Dec. 11, two sermons were preached in St. Mary's Hall (kindly lent by H. K. Minster, Esq., Mayor), in behalf of the Lord-street Sabbath-school, by the Rev. S. Drakeford, of Desborough. The collections were liberal, and included 2l. 2s. each from Sir Joseph Paxton and Morgan Treherne, Esq., the members of Parliament for the city, and 1l. 1s. from the Mayor of Coventry.

STRATFORD-ON-AVON.—The Rev. Maurice J. Evans, B.A., of Dundee, has accepted the unanimous invitation of the Congregational church assembling in Rother-street Chapel, and intends commencing his stated ministry early in the new year.

LEYTON, ESSEX.—A new chapel has just been erected in Goldsmith's road, Leyton, at the sole expense of the Rev. W. Bradford. It is got up in a very neat style—a red brick building, capable of seating about 300 people. An opening tea and public meeting took place on Wednesday, Nov. 30. About 150 sat down to tea, and the public meeting was full, notwithstanding the inclemency of the weather. The chair was taken by Thos. Turner, Esq. Mr. Daniel Davis, pastor of Banner-street Chapel, having opened the meeting by prayer, and the report having been read by Mr. Harvey, the following gentlemen addressed the assembly:—Mr. S. Swanson, Mr. J. Harwood, Dr. Aldom, Mr. Gibling, Mr. Gallaher, Mr. Longman, missionary at Woodford; Mr. Bradford, the minister, and Mr. Daniel Davis. The services commenced on Sunday, Dec. 4.

MANCHESTER.—CHEETHAM-HILL-ROAD.—On Thursday, Dec. 1, a tea-meeting was held in the schoolroom of Park Independent Chapel, Cheetham-hill-road, Manchester, to welcome the Rev. John Emmett Jones, of New College, London, on his entrance upon the pastorate there, after having accepted a unanimous invitation to settle amongst them. After singing and prayer, and the opening speech of the chairman, Mr. A. Ward, a sketch of the position of the church, and the circumstances which led to the introduction of Mr. Jones amongst them, and his acceptance of their unanimous invitation to become their pastor, was read by Mr. Bell. Mr. Jones was officially welcomed by Mr. Burton on behalf of the church and congregation, and on behalf of the school by Mr. R. Atcherley, one of the superintendents. The Rev. Messrs. G. W. Conder, J. Dickerton Davies, of Manchester, and Fred. Smith, of Springhead, near Oldham, delivered addresses, which were at once affectionate, judicious, and instructive. The meeting was addressed also by Messrs. C. Heath, of the Lancashire Independent College, E. S. Rogers, Wright, Holt, Warburton, and W. Davidson.

CONGREGATIONAL CHAPEL, SOUTHELD, ESSEX.—On Monday, Dec. 5, the annual meeting of the parents, teachers, and friends connected with the Sabbath-school was held in this place. The schoolroom, which had been tastefully decorated with mottoes and evergreens, proved insufficient to accommodate the number of persons present to tea. At six o'clock a public meeting was held in the chapel, when Mr. Thos. Dowsett (superintendent) presented a most satisfactory report of the work done during the past year. Since his first connection with the school, eight years back, the number of children in attendance had increased from 4 to 140, and at no time had it been more prosperous than now. The Rev. A. Richardson (the pastor) set before the meeting the great objects which had brought them together, after which some earnest and interesting speeches were made by the Revs. J. Foster and Jas. Chalmers, and by Messrs. Cator and Tally. The proceedings were varied by the introduction of suitable hymns, in which the congregation heartily joined. A vote of thanks to the ladies having been proposed by the Rev. J. Foster, and to the chairman by Mr. G. Verrall, the assembly dispersed. It is in contemplation shortly to build a new chapel in this place, which will at the same time give increased and much-needed accommodation for the Sabbath and British schools.

CAISTON, LINCOLNSHIRE.—At the commencement of February last the Rev. Robert Kerr began a movement for the extinction of the debt on the Congregational chapel, which amounted to 327l., besides 10l. on the organ. Nearly 440l. had been paid as interest on the debt during the last twenty-two years. It was intended to have the whole amount cleared off within one year, but by the generous aid of friends far and near, the perseverance and zeal of Mr. Kerr were crowned with success in ten months. A tea-meeting was held in the schoolroom on the evening of the 6th inst. to celebrate the liquidation of the debt. After tea a public meeting was held in the chapel, when addresses were delivered by Messrs. Levick, Broadgate, Hanson, and Varlow. Mr. Kerr reported that 352l. had been collected, and this sum cleared principal and interest, all expenses incurred, and the organ besides. In the

course of the evening, in the name of the congregation, he presented Miss Levick with a purse of money as an acknowledgment of her services as organist. At the close of the meeting a vote of thanks was enthusiastically awarded to Mr. Kerr for his arduous, disinterested, and successful labours in the removal of the chapel debt, the whole audience rising to express the compliment. The rev. gentleman assumed the pastorate for two years in order to build up a decayed church, and having now succeeded in this object, and in the removal of the debt besides, it is thought he means to seek a more extensive sphere of usefulness when his engagement ends, in April, 1865.

CONGREGATIONAL CHAPEL, TEIGNMOUTH.—The congregation worshipping in this chapel having found that the old organ was not worth repairing, about three months since resolved upon taking steps to obtain a new one. On Tuesday last the new organ, built by Messrs. Hunter and Webb, of London, was formally opened. At five o'clock a tea-meeting was held in the schoolroom, the trays being given by ladies of the congregation, who presided at them. The room was crammed, and some had even to wait outside the doors till the occupants of one or two tables had finished their tea. At seven o'clock a meeting was held in the chapel, presided over by the Rev. J. H. Bowhay, the pastor. Mr. Edwin Linter, the very able organist of St. Michael's, presided at the organ. After a voluntary, the Rev. J. H. Bowhay, after a short speech, called upon the Rev. Thomas Collett, of Dawlish, to offer prayer. The choir, consisting of about forty gentlemen and lady vocalists of the town and neighbourhood, sang some of the best pieces from Handel's "Messiah," &c., and between the pieces suitable speeches were made by the Revs. John Allen, of Dawlish, and W. J. Payne, of Chudleigh. The evening was brought to a close by the choir singing the "Hallelujah Chorus." A very liberal collection was made during the evening, which, with subscriptions already promised, amounted to 65l. The organ has twelve stops, is for its size a very beautiful instrument, and we are sure both minister and congregation must feel very gratified at the success they have met with.

ROYTON, LANCASHIRE.—On Saturday week the corner-stone of one of the chapels the erection of which has been promoted by the labours of the Bicentenary Committee, was laid in the village of Royton, near Oldham, by Mr. Henry Lee, of Salford. The building will be a neat Gothic structure, of red bricks, with stone dressings. The front will be in Chadderton-road, where entrance will be gained through a deeply-recessed doorway, over which will be a large plate tracery-headed window, with a smaller one at each side. Internally everything will be done to render the chapel comfortable, and it is estimated to seat about 600 persons, and to facilitate this the seats will be open. At the rear will be the vestries, and at one end of the building the apse, in which the organ and choir will be situated. The length will be 63 feet, and breadth 40 feet. The cost is estimated at 1,750l., about 850l. of which has yet to be raised. It is intended on some future occasion to erect schools adjoining the chapel. The ceremony on Saturday commenced with a procession of gentlemen, scholars, and members of the congregation. The whole village seemed to have turned out to witness the proceedings. The Rev. J. Hodgson, the pastor, presented, on behalf of the committee, to Mr. Lee, a silver trowel, suitably inscribed. A bottle containing some coins of the realm, &c., were placed in a cavity underneath the stone. Mr. Lee having completed the ceremony, gave a brief address, and the proceedings terminated with a tea-party, attended by several Non-conformist ministers.

MEETING OF NAVVIES IN A CONGREGATIONAL CHURCH.—A meeting of an interesting and rather unusual character was held in the schoolroom connected with the new Congregational church, Finchley-common, on Monday, November 28. The navvies employed on the line of railway at present being carried through the district were invited to a social meeting. About 250 eagerly accepted the invitation. A substantial tea, with meat and pies, was provided for them, to which they did speedy justice. At eight o'clock the pastor of the church, the Rev. Thomas Hill, took the chair, and called upon the strange company before him to join in a hymn. Afterwards Mr. Hill expressed the great pleasure it gave him and his friends to see so large and cheerful an assembly in that place, so recently built by the lusty arms of English workmen. That building had, as they all knew, been used for Divine worship and for the preaching of the Gospel, but he did not believe it had ever been used for a better purpose than that for which they were then met. They had been invited there from their toils on the line, because Christian people wished to show that they had sympathy with all honest, useful labour, and were the genuine friends of the working men. He thanked them for accepting the invitation which had been given them by those ladies of his congregation who had gone amongst them, and he hoped that, like himself, they had made up their minds for a happy evening. They would have a reading, and speeches, and music, and as his friends around him did not wish to have all the talking among themselves, he hoped some of the strong men before him would have something to say in the course of the evening. Mr. Hill then gave a reading, which lasted just half an hour, and was listened to with intense interest by his auditors, who testified their satisfaction by general and vigorous cheers. The men were then addressed by Mr. Golding and Mr. Powell, city missionaries in the district, and by several other gentlemen belonging to the congregation. At intervals several pieces of music were per-

formed on the organ, and at the close the chairman offered prayer. All the assembly knelt with him, and many joined in the Lord's Prayer, with which he concluded. A better-conducted assembly could not have been gathered. Many of the men seemed overpowered by the attention that was shown them, and some were melted to tears when addressed concerning their salvation. Many made inquiries respecting the Sunday services, and expressed their intention to attend where they had met with friends so cordially interested in their welfare, while their employment in the neighbourhood of Finchley continued. As an experiment in advancing the highest interests of an important class, the meeting was a signal success, and a large number of the men attended the evening service on the following Sunday.

Correspondence.

TRUST-DEEDS.

To the Editor of the Nonconformist.

SIR,—In offering a few observations in reply to "A Congregational Layman," I will not repeat my first letter, but merely beg all who feel an interest in the matter to peruse that letter, and say whether they think a "Congregational Layman" has either answered or appreciated it. He says that I (to use his rather odd expression) "believe in stating creeds in trust-deeds." If he means that I think it judicious to state a creed, in the manner set forth in the model deed, I avow that I do, and in my first letter I allege what I still consider adequate reasons. If he means more than that, let him express himself more definitely, and I will reply.

In his opinion, I "imagine that every minister who takes a pastorate, believes in those creeds in exactly the same way." I do not believe so; but I do believe that the simple statement of faith adopted by the Union, whilst it imposes no slavery on any minister who can in conscience occupy the post of teacher and pastor to a Congregational church, and is intentionally couched in broad and general terms, yet will often prove sufficient to guard the building and premises from the mishap of being diverted to the shelter of what we all consider gross error. The "Layman" quotes the case of a church at Ware, prospering without any creed at all in its trust-deed. I answer that the prosperity of the church is neither advanced nor retarded by the trust-deed. I never heard of any one who thought it could be. But I have known valuable chapels and premises lost for ever to our denomination, and now in the possession of Unitarians or Freethinkers, through the lack of a definite trust-deed. I have not the materials by me for a trustworthy statement as to the number so lost, but if this controversy should assume wider dimensions the secretaries of our provincial Congregational Unions, as well as our metropolitan friends, will be able to furnish some grave facts under this head.

The insertion of creeds in our trust-deeds is a very rational and likely expedient for preserving the property to the purposes for which the men who paid for it designed it. The results which a "Layman" charges us with vainly aiming at, are results which we never expected or tried to compass by such means. The idol he so triumphantly demolishes is one we never worshipped. He has had it "made to order." The "Layman" asks me to tell him "how to secure godly life in a Christian minister as well as a mathematically accurate belief." The expression here again is objectionable. No one can believe mathematically in theological truths. Theology is not an exact science. But quitting the expression for the spirit of the sentence just quoted, I answer once more that the "securing of a godly life in a Christian minister" is not an object to be compassed by a trust-deed, and therefore not aimed at by the intelligent draughtsman. His utility is of a definite but limited kind. It is unreasonable to complain because it does not effect more than it is able. The "Layman" really reminds me of Andersen's tale of the Ugly Duckling. When that poor little bird wandered into a certain cottage it met with a cat and a hen. "Can you lay eggs?" said the hen. "No." "Then please to hold your tongue." And the cat asked, "Can you purr or arch your back?" "No." "Then you have no right to offer an opinion when sensible people talk."

The last sentence in the letter is vague:—"Those who try to fix belief by parchments and seals, must be either very innocent or very vicious." Either I do not understand the meaning of the writer, or these words sustain this paraphrase:—that a company of men, who agree in their fundamental articles of religious faith, and have, out of their own purses, paid for the erection of a building for worship and instruction, are either foolish or vicious if, in the legal documents relating to the premises, they express the purpose for which they have laid down their money, and that the part of wisdom and holiness is to leave it to absolute chance what becomes of the building ten years hence. If the Layman's argument is worth anything, it will bear being expanded to this extent. Do not let him suppose that a trust-deed that should merely say the building was intended for the use of Congregationalists, without any schedule of doctrines, would help him out of his difficulty, for in a court of equity the only result would be that an inquiry would be directed as to what were the doctrines of Congregationalists. Then the Congregational Union would be appealed to, and we should be just where we were.

My letter has reached an unconscionable length, but I must just ask for space to animadvert on the very unfair way in which a "Layman" quotes the "Congregational Year-Book." If a stranger read his words—"Here I find the principles of my religion stated for me," and "Whatever the Congregational Union says must be right," and "Am I, as a member of the Congregational Union, to believe the twenty propositions," &c.,—would not that stranger be surprised to find these "principles of religion" prefaced with a modest disclaimer of authority containing such sentences as these:—"It is not intended to present a scholastic or critical confession of faith, but merely such a statement as any intelligent member of the body might offer as containing its leading principles;—it is not intended that the following statement should be put forth with any authority, or as a standard to which assent should be required;—protesting against subscription to any human formulae as a term of communion, Congregationalists are yet willing to declare for general information what is

commonly believed among them, reserving to everyone the most perfect liberty of conscience." Still maintaining the usefulness of the work accomplished by the Union in the matter of their "declaration of faith, church order, and discipline," and of their short creed scheduled in the model deed, and adding my humble testimony, as a lawyer, to the perspicuity and elegance with which the deed is drawn,

I remain, Sir, yours truly,
E. B.

EXCLUSION OF CLERGYMEN FROM THE BAR.

To the Editor of the Nonconformist.

DEAR SIR,—Much has been written on this subject in connection with a case of a barrister who, having been a clergyman, has virtually been refused admission to the bar. Such exclusion has been denounced as unjust and illiberal.

The question is, however, very peculiar. Thus, it must be remembered in deciding on this question, that a man, a human unit, having passed into the status of a clergyman, has undergone a transformation, which, to a certain extent, unfits him for the common duties of life, and for the special duties of a barrister. A part of the changes through which the man passes in obtaining his priestly or sacerdotal character, as it is technically called, is effected by the imposition of the Bishop's hands, by which he received (at least it is so professed) the Holy Ghost; and by this imposition, and the consequent endowment, he gains the power to transform a child, supposed to be labouring under the consequences of original sin, into a new creature that is, he can baptistically regenerate; and, further, by the endowment derived by the Bishop's hands imposition, he can absolve a sinner from his sins.

Knowing, as every one who has studied history does know, that the greatest bar to mental progress is the clerical spirit, i.e., the spirit generated out of the belief in the possession of these powers, as derived in connection with apostolical succession, need we wonder that jurists should have seen the necessity of keeping such men out of the precincts of law, where, being deemed to be so endowed, they might have had opportunities to devise and effectually carry out measures by which the liberties of mankind might be interfered with?

While clergymen profess that their nature is so elevated and their spiritual power is so greatly developed by the formulae through which they pass in being converted into clergymen, they cannot feel astonished that they must pay the penalty of being shut out from the exercise of a profession which owns no rule but the common and statute law.

The remedy for their present state is clear. Let the clergy get it to be declared by an Act of Parliament, that the power said to be imparted to them by the imposition of the Bishop's hands is all "bosh"; let them declare that no change is effected in them by the formulae through which they are said to become the special channels of God's gifts; and, then it will be time to demand that no exclusion of them from any profession shall be allowed.

Do not the clergy delight in their special character? Do not they walk the streets in clothes, made, it is to be supposed, after the apostolical cut of that cloak that Paul left behind him at Troas? Are they not so special, and do not they delight in the speciality, that no feet but theirs, on whom these clerical changes have been effected by the Bishop's hands, can tread the floor of the pulpit of a parish church?

It is certain, while the clergy directly or indirectly maintain these special characteristics, that they are not men simply; they are men who, from possessing these specialities, do not start fair in the struggle of competition.

Look at the injurious effects arising from the single instance where they become virtually lawyers, namely, in their legislative capacity as seated in the House of Lords; their actions there (their spiritual character backing their legal power) enable them fully to realise as a body the character given by George Fox, "black bodies that form an eclipse between God and men's souls."

I love freedom for every one: but let the indelible mark of ecclesiasticism be declared delible; and then one who has had the misfortune to have been thus stained, can claim and rightly claim, being now restored to the dignity of a man, all the rights belonging to a man.

Let them be placed on the level of common humanity, and then let them have all the rights of humanity.

I am, Sir, your well-wisher,

JOHN EPPS.

89, Great Russell-street, Bloomsbury, W.C.
December 12, 1864.

MR. HOARE AND HIS MEN "IN LIMBO."

To the Editor of the Nonconformist.

SIR,—From a reference in the *Christian Spectator* of this month it appears that the editor of that journal is under the impression that some of the Church-rate defaulters of Staplehurst are actually in prison for non-payment of the exaction, and he expresses surprise that the fact should be regarded with such composure by the Nonconformist public. Other public writers have also been similarly misled by Mr. Hoare's big talk at the Church Congress at Bristol. The fact, however, is, as I understand, that the founder of the Church Institution is a long way off from what is apparently the object of his desire. He is still engaged, as he has been for a long time past, in alternately cajoling and threatening; but he has not yet obtained either the money or the goods of the troublesome customers with whom he has to deal. He sometimes whines, then he fawns, and anon he barks; but he does not bite.

The rate which he is trying to get was made as far back as April, 1863. His informations were laid in August, 1864. He got magisterial orders to pay in September. Since then he has sent for the money; afterwards, in one case, I believe, offering, in a roundabout way, to pay it himself. That offer being declined, he stated that he should not distract, but proceed against the defaulter at Quarter Sessions, after giving him ten days for consideration.

More recently still he has again called on the defaulter, and bidden him look for a summons to appear before the magistrates this week, with a view to his being indicted at the next session. "I suppose," quoth he, "you thought I should take your goods. I did intend it, but

I mean to have your body. I am legally advised. This is a new course, which has only been tried in three instances."

So that if Mr. Hoare's courage does not fail him, or he is not better advised by the archbishops and bishops who laud him as a model Church defender, the curtain is about to be raised in another act in the Church-rate drama. Could anything be better for us Church-rate Abolitionists—especially with a general election at hand? But this threat of criminal proceedings has been used so often, and executed so rarely, that I fear that instead of Mr. Hoare's having ten men, or even one, "in limbo," it is more likely that this "new course" of his will be consigned to that limbo of vanity which has engulfed so many devices for the settlement of this long-pending question.

Dec. 12, 1864.

SENTINEL.

"THE BOOK SOCIETY" AND "MICK TRACY."

To the Editor of the Nonconformist.

MY DEAR SIR,—I was greatly surprised at what you said, in your last paper, at page 993, about "Mick Tracy." I quite agree with you that to misrepresent the opinions of a reviewer is an act of moral impropriety.

I can only state that this society could have given no sanction to the conduct of which you speak. I may add that we merely published the book on commission, and it has now been taken to another house.

I am, my dear Sir,

Yours very sincerely,
I. VALE MUMMERY.

Dec. 12, 1864.

MINISTERS AND BEARDS.

To the Editor of the Nonconformist.

SIR,—A correspondent complains, in your last issue, of the prevalence of beards at the recent meetings at Hull, and advocates the claims of an unfurnished ministerial chin on the ground of facial expression, so important in the pulpit. I entirely concur in his views; but he touches only one half of the growing evil.

I attended the meeting of the Surrey Congregational Union at Claylands Chapel, Clapham-road, on Tuesday last, and was astonished at the number of Esau amongst the younger ministers present, some of whom sported not only the beard but the moustache, and both in ample proportions. Does the air of the Surrey hills possess the virtue attributed to that of the Welsh mountains?

Now, is it seemly that ministers of the Gospel of Peace should assume the (b)airs of cavalry officers? I know that in many instances the cultivation of the beard is defended on the plea of a weak or sensitive throat—and so far so good,—but where is the excuse for the moustache? The latter appendage is even more destructive to the visible play of feeling in a speaker's face than the beard, and, in the pulpit, conveys no other impression than that of incongruous fierceness.

I am convinced that any affectation, any "trick of singularity," in the pulpit is regarded by the majority of every congregation as an outrage upon good taste, hinders ministerial usefulness, and often sadly interferes with devotional feeling amongst the worshippers. Let laymen cover their faces with hair, if they please, but, I think, a minister is bound to consider the effect which his appearance is likely to produce upon his hearers. Viewed in this light, the question becomes a serious one.

If, however, our young preachers will set at defiance what they may conceive to be insane prejudices and old-fashioned notions, let them take warning—at all events those of them that are unmarried—from the difficulty in which a little girl of my acquaintance was once placed. Being asked to kiss a gentleman who rejoiced in an abundance of beard and moustache, she replied, "Yes, I will, but I don't know where." Now only think of the possible privation, to say nothing of the cruelty, of putting a young lady into such a state of uncertainty!

Your editorial remark in defence of beards hardly applies in the present day. "Brother Ignatius" might apologise for his eccentricities of dress on precisely the same grounds. For my own part, I enjoy the comfort to myself, and appreciate the decency in my minister, of

A CLEAN SHAVE.

Brixton, Dec. 10, 1864.

To the Editor of the Nonconformist.

SIR,—In your last number there appeared a letter, signed "Frank Weathereye," complaining of the practice of wearing hair on the chin. In the course of that letter there was the following sentence:—"No doubt an argument against the use of the razor can be drawn from the intention of nature that all facial hair should be grown; but the same argument was used long ago by the Welshman against the comb." "Frank Weathereye" is, if I am not mistaken, a Scotch Nonconformist minister who was lately at Hull. I write, Sir, to enter my protest against any argument against the use of the comb being attributed to a Welshman, when "the oldest inhabitant" knows very well that the argument, if it ever was used, was used by a Scotchman, a neighbour of the Duke of Argyll.

I am, yours, &c.,

THE SON OF A WELSHMAN.

Dec. 9, 1864.

To the Editor of the Nonconformist.

DEAR SIR,—Though alone in my study on Thursday morning last, I had a hearty laugh on reading the letter of "Frank Weathereye," on the growth of "facial hair." A few weeks ago a letter on the same subject appeared in the *Birmingham Post*; whether it was a poke at Mr. D— and Mr. C— I can't tell, but I do wonder "what next?" We Dissenters sometimes talk very loudly about liberty, and yet some would bring us who are "up to the times," into bondage again with the law of the razor. Why, in the name of common sense, can't the beards and the chins be let alone? Things are come to a "pretty pass," if impressiveness depends on a naked chin. Though I laughed, it is really sickening to read such little, not to say silly things. I should suppose, had it not been the dull season, you would have said, "Frank Weathereye, declined for want of space." I do not underrate the effect of an expressive countenance, but let us preach the Gospel, caring more for the utterance of the lip than the look of the chin. Had not "Frank Weathereye" assured us that he wrote on behalf

of his clerical brethren, I should almost have supposed him to have some slight interest in the profession of the pole; at any rate, he belongs to the company of shavers. I heard a young lady who read the letter in question wickedly whisper to her sister, "I hope he won't cut off the expression!"—she might have said, "make an impression."

As to the hair on my head, it never grew downwards; perhaps the nurse, when I was a baby, pushed it up, and up the comb has gone ever since.

I am, dear Mr. Editor, sincerely yours,
A MINISTER'S BEARD.

REFORM MOVEMENT IN THE WEST RIDING.

On Thursday evening a demonstration took place in St. George's Hall, Bradford, in favour of Parliamentary Reform. Five members of Parliament, all connected with the West Riding of Yorkshire, were announced to take part in the proceedings; and out of the number, Mr. W. E. Forster, Sir Francis Crossley, Mr. Stansfeld, and Mr. Baines put in an appearance. Mr. E. A. Leatham was absent on account of a family bereavement, and Mr. Wickham by previous engagements elsewhere. The body of the hall and gallery were crowded long before the proceedings commenced; and in the stalls, for admission to which a small charge was made, there was also a good attendance. There were computed to be about 3,000 persons present. The chair was taken by Mr. W. E. Forster, M.P.; and there were also present, in addition to the members of Parliament already named, Alderman Mitchell and Law; Messrs. S. C. Kell, A. Illingworth, W. Byles, Mr. Whitehead, and other gentlemen of the neighbourhood.

In the course of his letter of apology Mr. LEATHAM said:—

I regret much that I shall not be there, as I was anxious to state what I believe to be the true cause of the critical position in which we find the reform question. This I attribute, not so much to the treacherous and unworthy manner in which Ministers have played with it, as to the strange and disheartening apathy with which the great body of the people see themselves robbed of their just rights. If a full and satisfactory measure is ever to be achieved in our time, I am convinced we shall owe it, not to the exigencies of party, but to the firm attitude and the indefatigable energy of the people themselves. Unless we can engage for this, all agitation is useless and absolutely prejudicial, as it can only lead to a pernicious compromise.

The CHAIRMAN congratulated the audience upon their magnificent meeting, which, he said, was not only an assembly of the inhabitants of Bradford, but representative of the people of the West Riding. The present meeting was held because the promoters, being active reformers, and acting together with active reformers at Manchester and other places, had come to the conclusion that now especially it was desirable that the Reformers in large towns and districts such as the West Riding, which had always held a strong interest upon reform, should meet together in large numbers themselves, and should call to their councils their members to consider the present position of this reform question. This was desirable at the present moment, chiefly because the long Parliament—(a laugh)—was now approaching to its close. During the coming session it would be only dead-alive, with the approach of its death weighing like a heavy cloud upon it. (Laughter.) This was why, therefore, the members of Parliament and the constituencies should be thinking what must be done upon this reform question. It might be said, "Must we wait till then?" He feared so. He only wished there was a chance that even at this last moment, the Ministry should recollect upon what conditions they took office, and that Parliament should remember to what extent it was pledged to the question of reform, and should do their duty in the fulfilment of their pledges. (Applause.) He thought that as Reformers the practical question they now had to consider was, what part should they take, how should they place this reform question at the next dissolution of Parliament? For a moment let them consider this question—Was there any reason why although five or six years ago they did make the reform question paramount upon the hustings, they should not do so at the next dissolution? They all felt the need was as strong as it was before. Were there dangers in this act of justice more than they were before? He heard men constantly talking as though they feared reform more than they used to do. He very much doubted whether they did. If they could get to the bottom of their hearts, he doubted whether they would find that they did really fear it more than they did, but he thought they felt there was less danger in expressing that fear or the appearance of it than there used to be. Why should they? But he (the chairman) heard fresh grounds of danger expressed. He heard men talking in an ominous way about strikes; they said there were strikes for wages, and therefore working men should not have the franchise. He, as an employer, would say that there could be nothing more fatal to his class interests than making this franchise question a wages question. He now came to what the Liberal party were often taunted with. Some people were always saying, "Look at America now, there you have a republic in the midst of a civil war; will you venture upon reform with that example before you?" What did this language mean? That we are to cling to our aristocratic government, to fence it round and preserve it even from the breath of reform; and this because the democracy of America are engaged in a life-and-death struggle to free their country from the grasp of the slave-holding power. (Loud cheers.) He thought the opponents

of reform ought to be ashamed of mentioning America, and for this reason. Who was it that had preserved this country from intermeddling in American affairs, which, whether it was right or wrong, would have been considered by the Americans as it would have been by ourselves in a similar case, such an intermeddling as might possibly, as might probably, lead us into war with our kinsmen on behalf of slavery—would at any rate have put England on the wrong side: who was it that prevented this being done? Not the aristocracy of England, not even the middle classes of England, but the working men. (Cheers.) The working men of Lancashire were tried in every way; and yet, under the strongest possible inducement of deep and unmerited poverty, they refused to palter with principle. (Loud cheers.) Were we to have the reform question a prominent one or not? Here he was met with the statement, that the public were apathetic on the subject. This, after all, was the strongest argument reformers had to deal with, but the present meeting alone was a proof that there was not much in it. He admitted there was not the strong feeling which existed during the old reform agitation, and it was quite true that the grievances to be redressed were not serious now; but he would venture upon this prophecy: that when the dissolution of Parliament came, the Liberal members would be just as much pledged to reform as they were at the last dissolution. (Hear, hear.) The question therefore really resolved itself into this: Were these pledges to be taken seriously, and were they expected to be fulfilled or not? This was the question reformers had to consider, and he wanted their opponents likewise to turn their attention to it, in order to be prepared with an answer. Was it desirable—was it not dangerous—that at the next general election there should be members pledged to reform as they were before, and that those pledges should be trifled with? (Hear, hear.) He thought such a course would be destructive of political morality; that it would even be dangerous to Parliament itself, and that it would be utterly destructive—and for many years to come—of the Liberal party. (Cheers.) He believed, however, that the question would be forced upon the active minds of that party, and that they would be compelled to give an affirmative answer. Mr. Forster then adverted to the new schemes which had lately been put forward with a view to diminish the dangers expected from admitting a preponderance of working men to the franchise. Earl Grey's proposal that this section should vote as a class was injurious. Working men would vote as Englishmen, and not as a class. But the principle of representation of minorities was, he thought more worthy of consideration by Reformers, and especially by working men, because it was an honest attempt to meet a danger honestly feared, and because, at any rate, it was not unfair in principle. There was another plan which is proposed, which was a most unfair one.

It is called a plurality of voting—giving one man more votes than another because he has more money—just putting five or six poor men together and saying they are only as good as one rich man. I have confidence in the people of England that they will never adopt such a proposition. ("Hear, hear," and cheers.) I have only to say, in conclusion, that I hope the effect of this meeting will not end to night, but that it will lead to an active and efficient organisation on the question of Reform. (Loud cheers.)

Sir F. CROSSLEY said the day of judgment for the House of Commons was at hand. (Laughter.) The constituencies would soon have the whole matter in their own hands, and it would be for them to look at the pledges given in 1859, and to see how they had been carried out. He could only answer for himself. He should be very sorry to have to answer for the Liberal side of the House of Commons. (Laughter.) But for himself he could answer that not only since the general election of 1859, but since that of 1852, to the best of his recollection, he had been present in every division on the reform question and also on the Ballot. (Cheers.) He had voted in every case in favour of the measures which had been proposed, with one exception, and that was Lord Derby's so-called Reform Bill of 1859. He went purposely from Yorkshire to hear Mr. Disraeli introduce that measure, and he stood up in his place in the House, and told the right hon. gentleman that in Yorkshire they should call it a great deal of cloth and very little dinner. (Laughter.) It extended the franchise to the parties that now possessed it, and left the working classes just where it found them. Bad as they were without reform, it was far better than having a bill palmed off upon them to settle a question which it never could settle. (Applause.) It might seem a very easy thing to be a member of the House of Commons for eighteen years, and to be in every division on the reform question and the ballot, and so it would if they divided first and discussed afterwards. (Laughter.) But they had to hear the stale arguments and to wait till the small hours of the morning and to find debates continually adjourned. He had a very strong conviction in favour of reform when he entered the House of Commons in 1852, and since that time the conviction had been strengthened. Since then he had seen the working classes in prosperity, and they used that prosperity by organising industrial associations, establishing savings-banks, and building societies; and many of them had merged into the middle classes of society. They had seen the working classes in adversity, which they bore so nobly that the staunchest Conservative might not now be afraid to extend the suffrage to the most intelligent of the working classes. (Cheers.) He often thought it very singular that men situated as he and the chairman were, with their capital in-

vested for the most part in mills and machinery, and employing large numbers of workpeople, should not be afraid to extend the suffrage, while those whose property was almost entirely in land should be their strongest opponents. Surely, if there was any disturbance in the country, their machinery and mills were of much more brittle description, and were much more likely to suffer than the land. (Cheers.) The solid acres were not likely to take to themselves wings and fly away. He could only account for it on the ground that he and his hon. friend came more in contact with the masses, and knew better their wishes and feelings. When he entered Parliament he went with a very strong feeling against the landed gentry for he had found their opposition to Parliamentary Reform so strong that he thought they wished to keep the working men down; but in conversing with many of them he was bound, in all honesty, to admit he was much mistaken; and here again it was because he had come in contact with them, just as he had said they wanted to do with working men, that he had got to understand them. They believed that to extend the franchise to working men would not give us as good laws as we now have, and that they were better friends to working men than he was, because, the laws being bad, it was worse for the working men than for them. Nothing was gained for a cause by denying to their opponents all credit to the ground which they took up. Since the Reform Bill of 1832, the advance of the country had been most marked in the intelligence of the people; so that now those intelligent portions of the working men were far better qualified to use the franchise than was the class above them at that date. But it was said, if we were going on so well, where was the necessity for any change? This reminded him very much of the boy who was ridiculed by his fellows because he had grown too large for his clothes; and when he asked his father for a new suit, fit for his larger size, was replied to by the parent, "Thou cub, thou, what dost thou come crying for a new suit of clothes for, when thou hast thriven so well in what you have?" (Laughter.) It was safe to extend the franchise; and, because it was safe, it was wise and necessary. (Cheers.) Sir Francis, after urging the necessity of including in any measure of Reform vote by ballot, concluded by proposing:—

That the present state of Parliamentary representation, excluding, as it does, a large majority of the people from any share of self-government, is most unsatisfactory and unjust.

Mr. STANSFELD, M.P., in rising to second the resolution, said it contained what might be said to be a political truism, for it was a proposition to which successive Parliaments, successive Ministries, and both the great parties in the State had given their assent. The present Parliament was returned solely on the question of reform.

In due time the present Administration brought forward a measure of reform, and he would say of it that it was a genuine, though it was a moderate measure. That measure was not successful, and yet it was not defeated by any absolute vote. Passive resistance was enough to kill it. It foundered like some heavy-laden barque labouring in the trough of a leaden sea, without breeze enough to fill its sails and to carry it home to port. (Cheers.) When that barque of reform went down, how was the fact received by the country? There was no great outcry of hopes disappointed and betrayed. No doubt the more advanced Liberals in the country were so led astray by the bidding of rival parties upon the question of reform that they had been lulling themselves into a false security and into a delusive hope. They had been discussing and determining what they would accept, of perhaps he would speak more accurately if he were to say what they would refuse, instead of determining to put their shoulders to the wheel, and to carry some satisfactory measure of reform, when all history ought to have told them that no such measure could be relied upon to be carried unless by the determined and persistent exertions of those who were to profit by its enactment. (Cheers.) The Parliament which was thus elected returned most of the members of Parliament who were present on the platform.

What was the present situation of the question?

They had heard that Reform was in abeyance; but it was a question, as their chairman had said, which must before long come up as a leading question for Parliamentary decision. There were many reasons which induced him to imagine that the question of Reform could hardly fail to be seriously raised at last in the Parliament which was to succeed that which now existed. Pledges would be again invited; but he conjured them, in fairness to their representatives, to invite no such pledge unless they were prepared to support those who asked that pledge. (Cheers.) He trusted, too, that, warned by the past, no candidate would accept such pledge unless determined as far as in him lay that his party should redeem it. (Cheers.)

There had been a fault in the out-of-doors agitation upon reform which it was necessary to avoid in the future. It had been treated sentimentally rather than in practical earnest. Discussions had been held as to whether they should start with a principle or a compromise, and, if a compromise, what compromise; and then but too often experience had shown them that a programme at length accepted had been, as far as all practical labour was concerned, allowed to fall to the ground. In his mind, such discussions continued too long were worse than a waste of time. He was tired of hearing the praises of the Lancashire operatives sounded by men who did not seem inclined to carry them to their logical results. He had read with great pleasure the thoughtful speech of Sir James Kay Shuttleworth on the progress of the working classes. Reading such a speech as a page of history, one might well expect that the next page would be a record of the admission of such men to take their share in the rights and duties of statesmanship. It was not because of any misgovernment that he would demand reform. He did not mean to say that there was not always

plenty for the reformer to do, but that was not the true or the logical ground upon which to put their demand for reform. He would ask for reform because of that progress which has rendered it inevitable, and which proved it to be safe, and all the more safe, and all the more likely to fructify to the advantage of the country, if it was willingly accorded. After some further remarks the speaker concluded, amid cheers.

Mr. EDWARD BAINES, M.P., moved the next resolution:—

That further delay in remedying this injustice, after it has been repeatedly admitted in speeches from the Throne and by the leaders of both parties, would be derogatory to the character of Parliament and destructive to political morality.

He thought that might have been put even more strongly. As to the facts therein referred to, it was not merely that speeches from the Throne had been delivered, and that the leaders of both parties had expressed their opinion in favour of the principle of reform, but the Queen had five times recommended Parliament to take this question into consideration. Successive administrations, including every Prime Minister, for the last twelve years, had also declared their adhesion to the principle of Reform; both Houses of Parliament, and both sides of both Houses, had, on every occasion when the Queen had addressed them, pledged themselves to take the question into their very serious consideration. These were pledges given to the nation, and the nation at the last general election received and confirmed those pledges. He considered the measure of Lord John Russell to be a debt of honour owed by the Government to the country—(Hear, hear)—and he for one called upon them in the House of Commons—(cheers)—would continue to call upon them to redeem their pledges, and prove themselves men of honour. (Applause.) Mr. Baines next proceeded to remark that, although not chargeable with being a rash or violent man—(loud laughter)—he must really go a little faster than the chairman had done. The chairman had been looking forward to what they would do at a general election, but he (Mr. Baines) was disposed to think that the next session of Parliament was the time for Government to redeem its pledges, and for the people to insist upon that redemption. (Applause.) He pointed out that in several years of the present Parliament some exciting question had arisen to supply an excuse for neglecting reform, but during the next session he thought there would be nothing to serve as a pretext for neglecting reform. The first session of a new Parliament was in some respects the worst possible session for reform; for any reform bill, if passed, would be followed by an appeal to the country, and members did not wish to fight over again, so soon, the battles they had fought so laboriously, and in some cases with so large an expenditure of money. The last session of the present Parliament was now the only session left in which the existing House of Commons could redeem its pledges; now, therefore, was the time to urge them to an immediate decision of this question. (Applause.) He thought there would be a very fair prospect of success if a reform bill were now to be brought forward by the Government. His own motion last session obtained 216 votes, an amount less than that for Mr. Locke King's motion, and there was always a large number of members who would not vote for a reform bill unless it were brought forward by Government, but who would vote for it if it were. Lord Palmerston could carry such a measure if he wished, and Mr. Gladstone could greatly help them.

There is one man, if we could call him forward—the man who has been electrifying the House and the country session after session by his magnificent speeches, and whose glorious sentiments and large heart correspond with his mighty talents in finance and with his wonderful eloquence—if we could but hear the silver trumpet voice of Gladstone—(cheers)—Parliament and the country, I believe, would respond in a manner which would secure success to a measure so supported. (Applause.) Lord Russell, who for so many years with honour brought the question before the House of Commons, having been removed to the Upper House, is, perhaps, a little disposed to "rest and be thankful"—(laughter and applause)—but Mr. Gladstone is in the prime of his strength; he has felt the claims of the working classes, he has acknowledged them both to themselves and to Parliament—(cheers)—he has acknowledged that Government and Parliament have not done their duty towards the working classes. (Hear.) He is the man to take up this question, and if you will call upon him I am not sure he won't answer you. (Cheers.) Surely it would be a grand ambition for Mr. Gladstone that he who, by the commercial treaty with France, put the topstone on the temple of free trade in this country, and thus loosened the last shackles from the arms and feet of industry, should be the means also of leading the industrious classes within the sacred pale of the English Constitution. (Cheers.) That would be a grand object of ambition; that he should be enabled to say, that he found industry fettered and left unfettered, that he found the people unrepresented, and that he was the means of conferring upon them the franchise. (Renewed applause.)

Reference had been made to the question of strikes. It seemed absolutely puerile to introduce that argument as an objection against conferring the franchise on the working classes. The question of strikes was totally irrelevant; Parliament did not settle questions of wages, and therefore elections for members of Parliament could not turn upon these questions. He agreed with his hon. friend, Mr. Stansfeld, in believing that faith was a very important element in politics as well as in religion. He had faith in those classes, and he believed that they might be trusted, and that when they were trusted they would be found more trustworthy. (Cheers.)

Mr. K. KELL seconded the resolution, which was carried unanimously with applause.

Mr. Alderman GODWIN moved the third resolution,—

That it is necessary that reformers throughout the country should co-operate with energy in order to induce the Government and Parliament to settle satisfactorily the reform question. The meeting therefore rejoices in the establishment of the National Reform Union for the object, and promises to that organisation its hearty support.

The resolution was seconded by Mr. Councillor Whitehead, supported by Mr. Alfred Illingworth, and passed unanimously with applause.

Court, Official, and Personal News.

On Sunday morning the Queen and Royal family attended Divine service in the private chapel. The Rev. W. R. Jolley read the prayers, and the Archbishop of Canterbury preached the sermon.

One day last week the Queen paid a visit to the grave of a faithful servant who died a few months ago, and who is buried in Clewer churchyard, near Windsor. The Queen strewed some flowers upon the grave. It is her intention to erect a tablet to his memory.

Her Majesty, with the junior members of the Royal family, will, it is expected, leave Windsor Castle on or about the 17th or 19th inst., and proceed to Osborne, where her Majesty will spend the Christmas season.

Her Majesty has conferred on the Earl Spencer the Garter vacant by the death of the Duke of Newcastle.

Mr. W. S. Lindsay, M.P. for Sunderland, was on Thursday seized with paralysis of the lower extremities. The latest accounts of his state are hopeful.

The Hon. George Brown, President of the Executive Council of Canada, had several interviews with Mr. Cardwell, at the Colonial Office, in the course of last week.

The Belfast Riots Commission closed on Wednesday. It has sat for twenty-two days, during which time thirty-three witnesses have been examined.

The immediate cause of Lord Carlisle's death was paralysis resulting from softening of the brain.

The *Army and Navy Gazette* asserts that nothing definite has been decided in regard to army reductions.

A *Times* leader speculates on the measures which may possibly be brought forward by Government during the session. The programme includes measures for regulating the relation of the colonies with the mother country and with each other; for amending the Law of Settlement, determining the jurisdiction under which the prerogative of mercy is exercised, altering present methods of legal procedure, and for amending the laws relating to title to land, bankruptcy, and real property.

The London correspondent of the *Birmingham Daily Post* writes:—"It is rumoured that the Ministers have come to a conclusion in regard to the vexed question of Parliamentary Reform, and that they have decided against bringing in a bill next session."

Law and Police.

THE YELVERTON MARRIAGE CASE.—At Edinburgh, on Saturday, the First Division of the Court of Session gave judgment in the motion by Major Yelverton to apply the judgment of the House of Lords, and in the counter motion by Mrs. (Longworth) Yelverton to admit a statement of the new evidence and allow the evidence to be received. The Court unanimously decided that the judgment of the House of Lords must be applied, and refused the motion of Mrs. Yelverton. Her counsel then tendered a reference of the case to the oath of Major Yelverton, and the Court directed this application to be enrolled for argument.

THE UNITY BANK CASE.—The manager and secretary of the late Unity Bank were again brought up at the Mansion House Police-court on Saturday, charged with publishing a fraudulent balance-sheet of the bank. The case had additional interest from the fact that Alderman Mechi, late the chairman of the bank, was examined. Asked by Mr. Sleight: "Did you not from time to time make a thorough investigation of the affairs of the bank?" Alderman Mechi replied, "Certainly not"; further asked, "You say you relied entirely upon the integrity of the manager?" he answered, "Yes." He declared that when he saw in the balance-sheet an entry of 38,000*l.* as cash in hand he had no idea that 16,000*l.* of this amount was made up of overdue bills. He stated that it was the duty of the manager to have entered in the "Cash Article Book" bills and cheques that were in transit and were too late for clearing, and cheques that were held in suspense for a few days, and to read over these items to the board at each weekly meeting. But he avowed his own ignorance of the circumstance that during twelve months the same cheque for 1,095*l.* had figured among the entries every day. He testified that the regular accounts were laid before the directors every week, but admitted that they had no books laid before them to test the truth of the balance-sheet. The Alderman said that "had he known the true state of affairs he should have wound up the bank or dismissed the manager years before." The case was again adjourned.

THE BRITISH ANTI-TOBACCO SOCIETY appears to have taken a rather strange way of enforcing its opinions. At the stations of the South-Western Railway bills have been posted, signed by the secretary of the society, offering rewards to any person who shall secure the conviction of smokers in railway-carriages,

or on the platforms. The other day a gentleman had to wait three-quarters of an hour at the Barnes station, and going to the end of the platform in the open air, away from everybody, he began to smoke. Some one came to him and demanded his name and address, informing him that he would be prosecuted at the instance of the Anti-Tobacco Society. He then wrote to the secretary of the society, and asked him for information in regard to the matter. In reply to this he received a letter with an inclosure, informing him that, if he chose to pay the fine of 40*s.* incurred under the bye-laws of the company he would not be brought before the magistrates. Instead of doing so he applied on Monday to the magistrate at Westminster Police-court for a summons against the secretary of the Anti-Tobacco Society for seeking to extort money by threats. The summons was granted.

THE MAGNESIUM LIGHT.—Mr. Alonzo Grant has invented a lamp for the purpose of burning the wire, and is labouring industriously in order to bring his design to practical perfection. No one who has seen the flood of light which is thrown across the midnight darkness of a foggy London square by the simple combustion of a piece of magnesium "tape," one-eighth of an inch in width, can fail to be impressed with the extraordinary character of this new illuminating agent. To M. Sonstadt society is indebted for the improved process by which magnesium is now produced, and which has brought down the cost of the metal from eight guineas to thirty shillings per ounce. Light for light, magnesium is not much dearer than the best stearine. Mr. Grant seeks to make it cheaper still, and tells us that by burning a strip of zinc in conjunction with two strips of magnesium he is able to reduce the cost of the light by two-thirds. He even ventures to predict that magnesium will become as cheap as zinc, and that in course of time it will be possible to illuminate a street a mile long at the rate of a halfpenny per hour, with the additional advantage that there will be no danger of mistaking a "blue man" for a "green one." Let the question of price be once overcome, and magnesium possesses unrivalled recommendations, such that no other light can possibly compete with it. The photographers have already seized upon it, owing to its extraordinary chemical power. It is not a small thing to be able to record that photography is no longer dependent upon the action of the sun. It is, in fact, a "perfect" light—we only want it cheap, and he who cheapens it will be a benefactor to mankind, whatever the gas companies or the petroleum people may say to the contrary. Even supposing that magnesium should not readily compete with gas and oils for the more ordinary purposes of combustion, it is obviously applicable to some very important purposes. It may ultimately change the whole character of photography, by giving it all the certainty and compendiousness of printing. But its value as an illuminator for the purpose of "signalling" is too obvious to escape immediate recognition. The portable nature of the contrivance, and its perfect immunity from risk of explosion, together with some other evident advantages, render it inevitable that so valuable an auxiliary will soon find a place among the paraphernalia of war. But where does magnesium come from, and how far may we trust to the abundance of supply? Magnesium is an elementary body—a metal—which nowhere exists in a native state. It oxidises so rapidly that it is only found in combination with something else. Science has to extract it, and the womb in which it is found is practically exhaustless. The Creator has looked it up in the rocky strata of the earth, and ingenuity is taxed to extricate it readily and cheaply. A stone termed magnesite is more particularly available for this purpose, but the desired metal may even be obtained from the waters of the sea. It is also to be conjured out of magnesia, but more effectively from Epsom salts. But the grand storehouse is in the rocks, especially in the magnesite found in some of the islands of the Grecian Archipelago. Doubtless this marvellous substance will now be hunted out of various hiding-places in different parts of the earth, like as gold has been stumbled upon in California, Australia, and British Columbia. Parisians, we are told, are going to make it figure on the stage, and have sent orders to the country for some of Mr. Grant's lamps so illuminate their painted scenery. But this noble discovery must not remain as a toy. It must be turned to good account, and we trust our philosophers and mechanics combined will soon show us how to avail ourselves of this new gift of Providence.—*Standard.*

Postscript.

Wednesday, December 10, 1864.

LATEST FOREIGN NEWS.

The Lower House of the Austrian Reichsrath determined yesterday to continue the increased taxation until the end of March, 1865. A petition from General Langiewicz was laid before the Chamber, in which the petitioner prayed to be set at liberty.

Three brothers have been arrested in Rome, having in their possession prohibited arms and coming from Ferrara. They were arrested as conspirators. Some of the clerical papers insist that the conspiracy was directed against the lives of the Pope, Cardinal Antonelli, and the ex-King of Naples, and that the plot was concocted at Bologna. Such a story seems highly improbable. All that is yet known for certain is that the arrest has been made.

The Paris papers publish news from Japan to the effect that the representatives of the European Powers had been received at Jeddo by the Grand Council of the Empire, who gave them complete satisfaction. The silk trade is to be freed from all restrictions, and the Tycoon has confiscated the territory of the Prince Nagato, and will himself pay out of it the indemnity demanded by the European Powers.

THE OVERLAND MAIL.

At Calcutta the river still presented a series of wrecks, and the repair of ships was not progressing very fast. The Legislative Council met on Nov. 4, after a vacation of six months. The only bill of much importance laid before the Council was that to legalise the marriages of natives converted to Christianity.

In Victoria the agitation against transportation was being vigorously kept up. A petition from the women of Victoria to the women of England in the matter has been adopted, appealing to them to use their influence in the matter, and was being signed. The first instalment of expirces, including a notorious felon who was convicted of burglary at Newgate and transported for life, had already been shipped off to England.

The general election of members of the Legislative Assembly was proceeding; forty-one out of the seventy-eight who form the Assembly had been returned, twenty-three of them only having had seats in the last Parliament.

After a recess of six months' duration the New South Wales Parliament was opened on the 18th of October by his Excellency Sir John Young. Mr. Cowper moved, as an amendment on the address, a vote of censure on the Government. It was expected that there would be, on a division, a small majority against the Government. The near approach of a general election is looked upon as more than probable.

The transportation question has been discussed in the Adelaide Parliament during the month in connection with the bill for excluding expirces.

Reports from North Australia show that Mr. Finnis, the leader of the expedition fitted out in South Australia for the Adelaide River, has been much harassed by insubordination in his party and hostility on the part of the natives. The country in the neighbourhood of the settlement he declares to be eminently satisfactory.

Bishop Patteson's Melanesian mission party were savagely attacked at a village of Santa Cruz Island by the natives. Two young men were killed and one wounded. The bishop escaped unhurt.

The hopes of permanent peace with the natives of New Zealand have been abruptly dispelled. A number of the disaffected Maories built a large pah in the Tauranga district, and stopped the surveyors who were employed in measuring the confiscated lands at Te Puna, which is on the highway to the Waikato district. A force of 300 men, under Colonel Warren, was despatched against two rebel pahas at Matahahi and Mataitawa, in the Taranaki province, which they captured and destroyed. The only casualty to our force was one private wounded; the rebels had one man killed. Two hundred Maori prisoners, who had been captured at Rangiriri, escaped (as was stated in our last advice received from New Zealand) from Kawan, an island near Auckland, on the 12th September. Captain Strange and a party of the 14th Regiment had been sent after them; but at the date of the latest advice it seemed that they had entrenched themselves in a strong pah. To add to the complications disputes have arisen between Governor Grey and his responsible advisers, which have led to the latter resigning their offices, but their resignation was not accepted. A second edition of the *Auckland Herald* of October 8th, states that the escaped rebels at Omaha compelled the settlers to supply food, and ordered them to quit their farms. Further outrages were feared.

Yesterday Mr. Davenport Bromley was returned for North Warwickshire without opposition.

A LIBERATION MEETING BROKEN UP.—MACCLESFIELD, TUESDAY NIGHT.—An attempt made by one of the clergy to prevent the use of the Town Hall for the Liberation Society meeting having failed, the supporters of the Establishment, secured the services of a band of roughs, who, being well organised and led on, prevented the deputation (Mr. Carvell Williams and the Rev. P. W. Claydon) uttering more than a few sentences. After the riotous proceedings had lasted two hours, the meeting was dissolved.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day, the arrivals of home-grown wheat were very moderate, and the condition of the produce was affected by the prevailing damp weather. The trade, however, was slow even for dry produce, at about Monday's currency. Damp parcels were very difficult of sale. There was a good supply of foreign wheat on the stands. Generally speaking, the trade ruled quiet, yet no change took place in prices, compared with Monday. Floating cargoes of grain moved off slowly at late rates. There was a good supply of barley on the stands. Good and fine malting parcels were in slow request, at about previous rates; otherwise, the trade was dull, and the business done was at low prices. Malt changed hands slowly, at about previous quotations. Oats were in fair average supply, and the trade ruled firm, at full currencies. Beans met a slow sale, at late rates. For peas, the trade was dull, and prices had a drooping tendency. Flour moved off slowly, at late rates.

ARRIVALS THIS WEEK.					
	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	770	2,220	490	10	1,420
Irish	—	—	—	1,950	—
Foreign.....	5,920	7,250	—	34,510	502 ska.

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TO CORRESPONDENTS.

"S. HALL."—We must defer the communication he has kindly sent us till next week.

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The Nonconformist.

WEDNESDAY, DECEMBER 14, 1864.

SUMMARY.

At the very effective Reform demonstration at Bradford last week, Mr. Baines, M.P., very conclusively showed that the last Session of a Parliament was pre-eminently the best time for discussing and adopting a Reform Bill; as, if passed, it would occasion no great disturbance of constitutional forms, nor require any special appeal to the people. It does not seem that such considerations have weighed much with the Ministry. The very probable statement has been made that Lord Palmerston's Government have decided not to deal with the Reform question next Session. Besides another acceptable Budget, desirable law reforms in respect to real property and bankruptcy, an amendment of the law of settlement, and a better definition of the relations of the colonies to the Mother-country, are indicated as likely to be submitted to Parliament. In one breath, the *Times* tells us that Parliamentary Reform is postponed to a future generation, and in another, emphatically praises a provision of the proposed British American constitution which will periodically adjust the representation according to the population. The Mother-country, then, is not worthy of that freedom which her colonies can safely exercise! This is a very damaging and insulting style of argument.

The appeal of the thirteen members of an electoral committee in Paris against the decision of the court below that they belonged to an illegal association of more than twenty persons, has been rejected by the Court of Correctional Appeal. The case will be carried to the Court of Cassation; and should that tribunal finally decide against the defendants, it will be very difficult in any future election to the Corps Legislatif to offer any combined opposition to the Government candidate. It is remarkable that this important case, involving so grave a question of constitutional right, has excited little interest in France beyond the range of those educated Liberals who constitute the Opposition in the Chamber, and their immediate friends.

Berlin has been celebrating with great festivity the public entry of the army engaged in the Danish campaign, and there appears to have been no lack of popular enthusiasm on the occasion. The King was in his element heading his soldiers, whom he congratulated on the issue of "the glorious war against Denmark." They have "renewed the fame of the Prussian arms" and made the days of Alsen "for ever distinguished in military history." The Prussians endorse their Sovereign's eulogies if Europe disapproves. But the King and his Minister have yet to face the Parliament, and the general return of Liberals at the municipal elections indicates that the constitutional difficulty has yet to be solved. It is said that Herr Bismarck, though resolved to yield nothing to the Berlin Legislature, is very zealous in enforcing the rights of the people of Hesse Cassel against their despotic Elector!

There is very scanty news of Sherman's expedition through Georgia. Thus far, he seems to have met with little or no resistance in his ad-

vance to Augusta on the one hand, and Savannah on the other. His movements seem to indicate a disposition to combine his forces in an advance upon Savannah, should Augusta be found to be too strong to be captured by a *coup-de-main*. Once before that seaport, it would be easy for the Federal General to find a new base at Beaufort, the chief port of the Sea Islands, in possession of the North. The Southern journals studiously withhold intelligence from Georgia, which would hardly be the case if Sherman had sustained any serious check or reverse. It is satisfactory to know that his "order of march" rigidly forbids plunder and the destruction of private property, so that the alleged burning of towns on his route is probably an exaggeration. Hood, apparently uninfluenced by what is passing in Georgia, is pressing forward to Nashville, the capital of Tennessee, which is defended by General Thomas and a large Federal force. A battle between the two armies seemed to be impending.

The Florida, cut out of the harbour of Bahia by a Federal ship of war, and taken to the James's River, has been "accidentally" run down and sunk near Fort Monroe by a Government transport. It is strongly suspected that Admiral Porter is not innocent of complicity in this convenient accident, which is believed to have been a bit of sharp practice to prevent the restoration of that Confederate cruiser. The Federal Government will, of course, offer profuse apologies to Brazil for the daring violation of international law in the seizure of the Florida in a neutral port, and will perhaps order a mock inquiry into the "accident" by which it has so largely profited.

We regret to find that the New Zealand war is very far from being terminated. A considerable section of the Maories are still in arms, and Governor Sir Grey is at open issue with the local Government as to the terms to be offered to the native rebels. The tone of the debates in the Imperial Parliament before the close of last Session must, however, have satisfied the colonists that if they intend to carry on a war of conquest and spoliation, they cannot reckon upon the support of the Home Government.

THE BRADFORD REFORM MEETING.

We hail with unutterable thankfulness the evidence presented by the great Reform Meeting at Bradford of a resuscitation of political life. We freely acknowledge our indebtedness to those who convened, to those who addressed, and to those who constituted that assembly, for having revived in our bosom a faith which was beginning to wane for want of the materials of nourishment. We will not speak of the past; it has been inexpressibly disheartening. It has been our lot—a lot we have shared with all who took active part in the Reform agitations of twenty years ago—to witness such an entire change in the tone adopted by Parliament and by several organs of public opinion in reference to the question of national representation, such a remorseless and authoritative sweeping away of all the old bases of argument upon which the mind of the country had been used to rest, and such apparent unconcern in those most directly interested in the question at the contempt heaped upon their claims and rights, that we must confess to the gradual creeping over our judgment and feelings of that sense of languor which comes of "hope deferred." We tried to convince ourselves—we did convince ourselves—that Reform was not dead, but sleeping, but we could not but be sensible that its sleep was sound and long. No amount of shaking seemed sufficient to rouse it. It was as though it had been stupefied by an opiate, and the only ground of trust left us was a conviction that life was not extinct. We are really beginning to entertain a hope that the time is close at hand for a reawakening. This Reform Meeting at Bradford strikes us as one of more healthful promise than any which has preceded it for a long time past. It was more resolute in tone, more practical, more business-like. It brought the matter more manfully to a point, and, unless we greatly miscalculate, it will tell far more powerfully upon public opinion.

What is to be done with the question of Parliamentary Reform at the approaching General Election? Is it to be treated merely as a convenient Shibboleth of party, or is it to be grappled with in a serious and determined spirit? We quite agree with Mr. Forster and Mr. Stansfeld that unless constituencies are prepared to handle the question as one which they mean to have settled, they will do well to discontinue the exaction of pledges which their members may consider themselves at liberty to set at naught. Nothing can be more demoralising than a system of hypocritically going through a form of political profession to which neither electors nor elect attach practical importance. If

persisted in it will come to be viewed in the same light as the subscription of the clergy to the Thirty-nine Articles—a transaction not intended to be binding, but to be ingeniously explained away. If public opinion be indeed so far changed in reference to the subject of Parliamentary Reform that the present holders of political power do not wish to share it with those who are denied it, it would be far better to ascertain the fact beyond a doubt, and to face it as best we may, than that it should be veiled with a flimsy pretence. Liberalism is nothing unless it be sincere. It is worse than nothing. Hypocrisy not only paralyses its life, but diffuses a moral poison which taints the very atmosphere which might restore it to sensibility. Let us have done with Reform, or let us deal honestly with it. The political life of a nation cannot be maintained on shams. It were infinitely preferable to drop Parliamentary Reform out of the Liberal programme altogether than to let it figure there as a lay image meant only to keep up fallacious appearances. We shall at least know where we are and accommodate ourselves to our actual position. The working classes will also know where they are, and learn to realise theirs. Neither they nor we shall thereafter be at the mercy of those who assume to interpret public opinion, and whose chief qualification for it consists in the audacity with which they palm off their own wishes as the settled convictions of the British people.

We concur, also, with the hon. and able member for Halifax in the wisdom of refraining from tying down members to any pledge to particular schemes of Reform. "Let every man," says he, "and every association of men, declare with the utmost freedom the utmost extent of their wishes; but let them, at the same time that they speak openly and think freely, also show that they possess judgment and common sense. Let them recognise the fact that Reform which is not revolutionary, is necessarily progressive and gradual—and that whatever their opinions may be, or my opinions may be, that the result inevitably is, and must be, compromise—a poor and worthless compromise if they refuse to assist in the work, but a substantial measure of Reform, though still a compromise, if they will put their shoulders to the wheel." This is sound advice, as the question now stands. "Do not turn away from what is found to be practicable, because it does not reach your own standard. Make it as good as you can; but give yourselves with a will to carry what can be carried," this is the plain meaning of the weighty counsel of Mr. Stansfeld to the people—counsel which their cheers attested they are content to follow.

There is another matter upon which Reformers may be very suitably urged to consideration—and that is, not too hastily to condemn as worthless novel propositions, from whatever quarter they may come. Mr. Forster did well, we think, in reprobating Earl Grey's suggestion to give a certain number of representatives to an exclusive working-men's constituency. We must resist, at all hazard, any attempt to carry class distinctions within the area of constitutional law. We have a good deal of unrecognised caste—let us beware of giving it legal recognition. But one suggestion of the noble earl's deserves more dispassionate examination than it has hitherto generally received. We refer to what has been designated "lump" voting. We give no opinion on it at the present moment. We prefer to look at it apart, and shall take an early opportunity of doing so. But we avail ourselves of the present occasion to express our earnest hope that the proposition will not be pushed aside merely on the ground of its novelty, without a serious attempt to strike the balance between its merits and demerits, and a disposition to act on the result.

That the Bradford Meeting has told home, we infer from the elaborate notices it has received from the *Times*. The present cue of that journal is, to admit the abstract propriety of amending, at some time or another, our representative system; but to demand of the claimants of the franchise what they intend to do with it when they get it. We hope no one will vouchsafe an answer to this impertinent question. The fruits of present legislation may or may not be satisfactory, just as the actual Government of Napoleon III. may or may not be precisely what France, at the present moment, requires. But no one of ordinary spirit, nor of common political foresight, will be content to receive as a favour what he can demand as a right, or to leave to accident what should be secured to him by efficient guarantees. It is all very well for the *Times* and for the monetary and middle-class interests, which the *Times* represents, to assume that the Government of this country leaves nothing to be desired. Even if this were to be admitted for

the nonce by those who would extend the franchise—a very unlikely admission—what security have we in regard to the future? We could mention, if we pleased, a large range of questions on which the existing system does not even approximate to the settled convictions of the public, and time is likely rather to extend than to diminish that range. Who can pretend to foresee the effect of a general diffusion of wealth upon middle-class sentiment and opinion? and why is it to be left without some wholesome constitutional counterpoise? We go in for what is reasonable, just, and right; and this is the solid ground upon which, we trust, Parliamentary Reformers will persist in taking their stand.

TREATMENT OF FEDERAL PRISONERS.

ONE of the saddest consequences of war is the rapidity with which, and the extent to which, it destroys all the tenderer sensibilities of human nature, and renders the heart callous to the sufferings, often of the most poignant kind, endured by our fellows. The sick and the wounded do not, after awhile, get too much consideration even from their own compatriots, and it requires all the energy of woman's compassion to shield them from the neglect to which over-taxed officialism is too strongly tempted to leave them. But the treatment of prisoners of war, even under the most humane provisions, must necessarily grate harshly upon sensitive minds and depressed constitutions. The prisoner, with little or nothing to occupy his thoughts beyond his own ailments and misfortunes, irritated by the restraints imposed upon him, dwelling perpetually in recollection upon his old home, its beloved ones and their interests, is but ill-fitted to contend with needless privations and actual cruelty. Nations are often judged of by the manner in which they treat their prisoners of war; and it adds tenfold horrors to the conflict now desolating the fields of America to be compelled to reflect that besides the sudden mortality in the battle-field, and the tortures endured by those who are borne wounded from it, every day witnesses the sufferings of thousands of prisoners who, under studied maltreatment and neglect, are undergoing martyrdom for their country in the direst form.

We learn with inexpressible regret that the Federal prisoners of war in some of the Southern States are made the victims of the most atrocious and cold-blooded cruelty. We make every allowance for the straits to which the Confederates may, here and there, be driven. We take into account also the somewhat ferocious habits of the "mean whites," as they are called in the South. We can easily imagine that the more humane and respectable among those who hold authority may have little knowledge of what is going on beyond range of their own personal information and influence. But when every abatement demanded by these and similar considerations has been cautiously made, we are indescribably shocked and outraged by the revelations brought back by the exchanged prisoners from Savannah.

It appears that ten thousand prisoners have within the last few weeks been sent down from different Southern States for exchange at the above-mentioned port, three or four thousand of whom have already arrived at their Northern destination. The statements made by the prisoners themselves, if uncorroborated by other evidence, would naturally be received with some reserve. But, we are told, that their emaciated forms present incontestable proof of the terrible hardships to which they have been exposed. "Nine-tenths of them," it is averred, "are simply walking skeletons." Even this fact, however, strongly as it incriminates the authorities of the "chivalric South," might be attributed rather to inconsiderateness than to actual design. One would be slow to suspect even of his worst enemies that they could systematically and of set purpose kill off their prisoners by slow torture. We are bound to confess that even this small mitigation of barbarity cannot be justly pleaded in extenuation of Southern misdeeds. "One of the more intelligent prisoners, who was detailed as a hospital clerk," brought away with him a bundle of reports of military surgeons at Andersonville, Georgia. These reports were made daily to the medical inspector having charge, under the Confederate Government, of the prison hospitals, or military prisons of the district, and cannot be suspected of having had too deep a shade of melancholy thrown into them. They are short, dry documents, containing only a condensed description of the facts. Over-crowded prisons, rotten tents, "no bunks, no straw, and no beds," patients suffering from diarrhoea, partly produced by the diet, and many of them still on the ground without

blankets to protect them from dampness, flies, or mosquitoes, food badly prepared, meat not properly cooked, no salt at times, "beef in very bad condition, having been blown by flies so long that it was infested with live insects or creepers," insufficiency of good water, no medicine, very little attention to the commonest sanitary rules—these are among the items of complaint which usually make up the substance of the medical reports. We subjoin a specimen or two, which will let more light into the reader's mind than any laboured description of our own:—

To W. H. Crudel, Assistant Surgeon in charge Second Division.

C. S. Military Prison, Andersonville, Ga., Aug. 15.
Sir,—Being medical officer of the day for the last twenty-four hours, I make the following report:—The condition of the prison is as good as could be expected under the existing circumstances. I would suggest a new arrangement during sick call. At present it is impossible for all the sick to get out; the little gate through which they enter is not sufficient to admit all. I think it would be better to open one-half of the large gate, which would give ample room. Again, I think the wound-dresser should be supplied with a sufficient quantity of necessary articles, and be made to stay at his post the whole time during the sick call. There are quite a number of wounds left undressed every day.

Respectfully, &c.,

O. C. COLLINS, Act. Asst.-Surgeon.

First Division C. S. M. Hospital, Sept. 5.

Sir,—As officer of the day for the last twenty-four hours, I have inspected the hospital and found it in as good condition as the nature of circumstances will allow. A majority of the bunks are still unfurnished with bedding, while in a portion of the division the tents are entirely destitute of either bunks, bedding, or straw, the patients being compelled to lay upon the bare ground.

I would earnestly call your attention to the article of diet. The corn bread received from the bakery being made up without sifting, is wholly unfit for the use of the sick, and often (as in the last twenty-four hours) upon examination the inner portion is found to be perfectly raw. The meat (beef) received by the patients does not amount to over two ounces per day, and for the past three or four days no flour has been issued to the sick. The corn bread cannot be eaten by many, for to do so would be to increase the disease of the bowels from which a large majority are suffering, and it is therefore thrown away.

All, then, that is received by way of sustenance is two ounces of boiled beef, and one-half pint of rice soup per day. Under these circumstances, all the skill that can be brought to bear on the case by the medical officer will avail nothing.

Another point to which I feel it my duty to call your attention is the deficiency of medicine. We have little more than indigenous barks and roots with which to treat the numerous forms of disease to which our attention is duly called.

For the treatment of wounds, ulcers, &c., we have absolutely nothing except water. Our wards, some of them, are filled with gangrene, and we are compelled to fold our arms and look quietly upon its ravages—not even having stimulants to support the system under its depressing influence—this article being so limited in supply that it can only be issued to cases under the knife. I would respectfully call your earnest attention to the above facts in the hope that something may be done to alleviate the sufferings of the sick.

(Signed) J. C. PELOT, Asst.-Surgeon, P. A. C. S.

To E. D. Eiland, Surgeon in charge First Division.

While the frequency of these complaints attest the humanity of the medical inspectors, they also cover with severest condemnation the systematic negligence to which they bear witness. When clean water, pure air, fuel, and additional space for over-crowded prisons are withheld for months after the evil has been brought under notice, the case looks black indeed. Professor Goldwin Smith, who had seen and conversed with some of the returned prisoners, and was able to contrast their appearance and their accounts with what he had seen of the military prisons of the North, writes to the *Daily News* in these emphatic terms:—"Boiling with just indignation as the North at this moment is, I feel confident that the people would not tolerate any act of inhumanity towards the Confederate prisoners in their hands. This is a struggle (as every day convinces me) not only between aristocracy and democracy, between slavery and social justice, but between ferocious barbarism and high civilisation."

ITALY AND THE FRENCH CONVENTION.

THE lengthened and important debates in the Italian Parliament on the Convention with France and the transfer of the capital to Florence were brought to a close last week. It may be remembered that these measures, or rather the Bill for removing the capital, the Convention not having been formally submitted, were passed in the Chamber of Deputies by the large majority of 296 to 69 members. A much less decisive vote was expected in the Senate, a body less open to popular influences. But in this branch of the Legislature the vote of the Deputies was ratified last Friday by the large majority of 134 to 47 members. After full and highly creditable discussions, extending over two months, the Italian

Parliament has ratified the conclusions of public opinion on the subject, and, according to the terms of the protocol annexed to the Convention, within six months of the royal assent to these Bills, Florence is to become the capital of Italy, and Turin to sink into a provincial city. As soon as the new law has been promulgated, the Convention is to begin to take effect—that treaty solemnly and distinctly providing that, after the lapse of two years, the French troops will be withdrawn from Rome.

The debates in the Senate, equally with those in the other House, have strengthened the conviction of the Italian people that the Emperor of the French has been acting in good faith in the matter. This belief is not unreasonable. In the first place the Convention was concluded between France and Italy alone—the assent of the Papal Government not being required to give it force. The carrying out of its provisions cannot, therefore, depend upon the policy of the Pope. The Italian Government is, in the second place, bound to respect the Papal territory, to prevent any external attack on it, and to allow the Pope to organise an army for his own protection. These conditions being observed, France engages to withdraw her troops "as the army of the Pope begins to organise itself," but binds herself without reservation to evacuate Rome in two years. All the explanatory despatches which have since passed between the two Governments have not altered the plain sense of this article of the Convention. The Romans are not like to rise against their priestly Government before the retirement of the French. Should the Pope, by neglecting to provide for his own defence, expose himself to internal revolution after his French protectors are gone, it would create a new situation; and both parties to the Convention reserve their liberty of action. The Emperor Napoleon could hardly say less than these words imply. Thus the responsibility of what may happen in the future is thrown upon the Court of Rome. Reconciliation with Italy or revolution is the simple alternative placed before it. Which will be eventually accepted is, of course, not yet known. There is plenty of time for decision, and no doubt the College of Cardinals will procrastinate to the latest moment, in order to see what may turn up.

It is manifest that his Holiness has no consolation to draw from the tenor of the debates, or the result of the division, in the Italian Senate. The Premier and the Minister of the Interior have reiterated in more explicit terms than heretofore the fact, that the Government for which they speak has not bound itself to repress an outbreak in the Pontifical territory. But it is ready to find a solution of the question in Cavour's principle—"A free Church in a free State." And in illustration of the meaning attached to this phrase, the Minister of the Interior argued last week that the temporal power was not necessary to the splendour and independence of the spiritual power. Even the Marquis d'Azeglio, a fervent Catholic, though anxious that the Pope should remain at Rome, desires that Rome should belong to the Kingdom of Italy. The sum of all the speeches made in the Italian Parliament, and all the despatches exchanged, leaves the impression that within two years of the decree ordering the removal of the capital to Florence, and unless so unlikely a contingency should occur as an insurrection of the Romans while the French flag flies from the Castle of St. Angelo, the Imperial troops will be withdrawn from the Eternal City, and the Pope left to settle accounts with his misgoverned subjects, or to place himself under the protection of the King of Italy.

No speech delivered during these debates has done more to reconcile Italians to this new policy than that of General Cialdini. In an elaborate and eloquent address that gallant officer argued the question of removing the capital on national and military grounds. The carrying out of the Convention was a question of faith—faith which could never be commanded, but was felt and inspired. That treaty at least insured the departure of the foreigner. This was an "infinite good." But the transfer of the capital was a matter of internal policy and defence, not only against Austria, but France herself. With her capital behind the Apennines, Italy would be more independent of the latter, and less liable to aggression from the former. "I vote for the Convention," the General said, "because it seems to me to wake us from the lethargy into which we had sunk for two years, and to have a salutary effect in rousing the national sentiment. I vote for it because it sanctions, confirms, consecrates the thought and spirit which truly inspired the Italian resurrection by transplanting the capital and the dynasty into one of the annexed provinces." It was not to others they must look for the safety, the strength, and the future of Italy, but to themselves. Liberty, independence, national unity, were blessings for which too high a price could never be paid. "The school of sacrifice," he said in conclusion, "ennobles great

causes, retempers the soul, and magnifies the national character of peoples. Prometheus could transform clay into men. Sacrifice alone changes men into heroes."

General Cialdini's speech has produced an electrical effect throughout Italy. Turin is more than ever reconciled to the inevitable sacrifice so nobly appreciated, the party of action is charmed with the tribute of the soldier who directed the military operations against Garibaldi at Aspromonte to the national services of Italian volunteers, and the entire people show that a new life has been infused into them by this patriotic appeal. A discussion commenced with fear and in excitement has ended in a general reconciliation of parties. In such a spirit of self-reliance, patriotism and self-sacrifice, while at the same time refraining from driving to extremes her "immature desires," Italy may hope to organise her strength and her resources, weld together her population into unity, and, as General Cialdini said, "assume that rank and influence in Europe which belong to her by geographical position, by the nature and richness of her soil, by the number, temper, and genius of her inhabitants."

"WHEN MY SHIP COMES HOME."

CHILDREN often, very unconsciously, trespass beyond all bounds of moderation and even possibility in their requests, and parents, willing to break the shock of a positive refusal, are apt enough to quiet them with some such conditional promise as "when my ship comes home." There was a time, still vividly within our recollection, when we believed in that "ship." It was the Mrs. Harris of father and mother—but it was accepted as a reality by boys and girls. Many used to be the speculations as to the whereabouts of that mysterious ship—as to the interim which would have to elapse before it came into port—as to the nature and worth of its freight, and especially as to what would be possessed and done when its voyage was at an end. It was very long in coming, to be sure—but faith in its ultimate arrival seldom wavered. That was to constitute the turning point of our experience. Till then we knew that we must put up with all sorts of limitations to our wishes. After then, our outward condition would full surely correspond with our inward desires. We exercised about it "the patience of hope." We somehow or other recognised the fact that our parents as well as ourselves were under subjection to a contingency wholly beyond them—and we waited until our wishes had given way to others of a more reasonable character, or until the phantom ship had gradually faded out of expectation.

Subsequent experience has taught us that the ship of our childish imagination never goes down. It is still on the ocean. It is freighted with innumerable good things. It will bring us all that we want, some day or other. Meanwhile, we have to live and labour as if it did not exist—at any rate, as if we had no share in it. Is our experience peculiar? Are not all men, in some fashion or other, Micawbers, hoping and waiting for "something to turn up"? Can any of us say that we have ceased to look forward to some shadowy contingency which is to alter the whole aspect of our earthly condition, and satisfy the yearnings of our nature? In pursuing the journey of life, do we not all more or less promise ourselves contentment when we shall have surmounted the ridge which lies nearest to us in the future, and after reaching it, footsore and weary, do we not invariably catch sight of other ridges beyond it which we must climb before we shall have got to "the happy valley"? "The child," in this as in other respects, "is father of the man." We live in the future, or, rather, in our own ideas of it. We project ourselves into scenes and conditions made up of our own desires. We have each of us a ship at sea, and when it comes home, and not until then, we shall be all right—our lot will be commensurate with our wishes.

People, if they will, may learn something of themselves from their fancy's ship. It is but a distant shadow of their hearts, more or less metamorphosed by the energy of imagination, a dim and perhaps distorted, but nevertheless substantially true, reflection of their inner selves. We all of us have the power, and all of us use it—generally, however, without stopping to recognise its real significance—of throwing upon the misty curtain of the future a tolerably correct portraiture of what we really are. If we would study ourselves, we may do so very successfully by gazing steadily at the nature and character of that projection of our inmost wishes which gives back to us, as it were, our own conception of the *summum bonum* of present existence. Many a man would be not a little startled by

this photographed expression of what is within him. He would miss some features which he had flattered himself were too prominent to pass unobserved; he would catch sight of others which he had never before noticed. The lights and the shadows would be differently arranged from what he had encouraged himself to expect—the lights much fainter, the shadows much deeper than he was heretofore wont to believe. Given the epoch to which a man is looking forward as what he would have to be the crisis of his life, and you have a reliable adumbration of his mental and moral interior. The ship that is coming home is but the external double of himself. What it contains, and what its arrival is to help him to realise, constitute, in fact, the sum of his aspirations; and what they are he is—if mean, mean—if noble, noble.

"What would I be and do if I had my will," is a question which a man seldom puts to himself without being on his guard. His answer to it is the answer of his judgment rather than of his desires. It is made with the intention of standing well with himself. But when he is looking after his ship, he has no self-flattering intention. The objects which are there stowed away, and which he half hopes to realise at some future time, were all packed into it by his wishes. As he revels in his imagination of what might be his lot could his day-dreams but be turned into realities, he unconsciously discloses the hidden depths of his own being. How rarely does he dwell upon what relates to his character! How generally does he prefer to picture what will be his lot! "Should the day ever arrive which should bring me what I most covet, and give me the power of deciding my own fate, how quickly and effectually would I root out from myself those imperious habits which now tyrannise over my will! With what delight would I drive out of my heart the meanesses that lurk there. Oh, to be master of self—to live out of reach of its worrying and debasing influences—to be what reason and religion prescribe to me as the only worthy form of existence!" Seldom, alas, do our thoughts and wishes go out towards the result which this soliloquy implies. If they do—if they habitually tend in this direction, there is hope that the ship will not turn out to be unreal, and that the inmost desires will assume substance and form. But most of us are more anxious about a magical improvement of our lot than of our character. Our ships are to bring us houses, furniture, banker's balances, social status, ease, honours, influence. We are then to do as we like, not as we ought—or, if we are to be virtuous, we are to be virtuous without effort, and good without self-denial.

Two things we might learn from this constant outlook of ours after something to turn up. The first is, that we have not yet hit upon the secret of happiness, and are not even on the way to it. We have yet to discover that it comes, not of an influx, but of an efflux, of things to be desired—not of self-feeding, but of self-spending—not of something freighted to us, but of something sent on freight to others from us. Our ship should be on her outward passage, laden with all the good things we can put into her, and our speculations should follow her from, and not to, the port which we call "home." Then, indeed, we might trustingly send out our hopes, and desires, and prayers for her prosperous passage; for in doing so we should be conscious of the highest enjoyment of which our nature is capable. Our best life is centrifugal, not centripetal. He who seeks it, loses it—he who loses it, finds it. If a man looks with earnest longing towards a day which is to bring him something he does not possess, his face is turned away from happiness, for it never comes—never can come—in that direction. To carry something to others—this is his proper destination, and the more thoroughly he can give himself up to that, the more completely at one will he be with the laws of his own being, which is tantamount to saying, the more happy he will become. Our ventures should be outward-bound, and our expectations in their wake. The way to felicity will lead us out of self.

The way to it is out of self—the complete realisation of it is future. "Man never is, but always to be blessed," says Dr. Young, and we find it so. Who boasts of his ship being in port? Or to whom is it not far, far out of sight? Why is it that we are always turning from what can be touched, handled, grasped, as a present good, to what is yet but an idea in our minds, and which belongs exclusively to the future? If the material were anything but a mere stepping-stone to the immaterial, would it so completely perish in the using? It neither is nor can be the final form of good upon which the soul will repose, or it would not lose its power to minister joy in the very fact of being realised. No, the visible, the

tangible, the sensible, are but the poles, the scaffolding, and the ladders, to the invisible, the moral, the divine. They serve us, and we use them, not for themselves, but to put us in the way to something superior to themselves, and they are no more meant to satisfy the craving of our nature than the aforesaid scaffolding is meant to please our sense of beauty. It is only because our ship is at a distance that it is longed for—if once it came home we should set very little store by it. We are made to turn from the present because the development of our being, in which consists our truest and highest enjoyment, is necessarily future.

When our ship comes home we will—stick to the point, say what we meant to say, and give up forced philosophising. It is curious how, when we start intent only upon throwing up the heels of our mind as the horse does when he is turned loose in the green mead, we are almost sure to fall off somehow or other into a brown study, and to go over the stickiest and abstrusest soil which the topic will admit of. And it as often happens that when we are in the mood for a serious treatment of our subject, we are pushed by some unaccountable impulse into gaiety. If we could have our own way we certainly should like to have the gift of making expression coincide exactly with impression, instead of being driven to the necessity of making the one approach the other by parallels, and zigzags, and covered ways. But we have not our own way—our ship, as the reader will perceive, is not come home—we have been compelled to burrow towards the light, and are surprised to find where we have come out into it, half expecting when we first buried our head in darkness, we should scratch our way to an opposite quarter. "All's well," however, "that ends well." A joke often dances before the ark of a venerable truth.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The Australasian brings advices from New York to December 1st.

The accounts of Sherman's expedition are to the 24th, only two days later than those received last week, and still exclusively through Confederate channels. They state that, ascertaining Macon to be too strongly fortified to be successfully assaulted, Sherman had turned eastward to Ocmulgee River, and captured and burned the towns of Milledgeville and Gordon. He was still west of Oconee River on the 24th. Governors Brown, of Georgia, and Bonham, of South Carolina, had ordered out the entire militia force of their States to contest his advance. General Beauregard is reported to have reached Macon, where he had been joined by General Hardee, from Charleston. Richmond papers of the 28th ult. still maintain a forced silence regarding the news from Georgia. They assert, however, that it is encouraging. The *Daily News*, by the aid of such fragments of information as have come to hand, thus surveys the situation:—

We believe it may be safely inferred from the reports that have come to hand that at the latest dates Sherman had accomplished nearly half the distance between Atlanta and Savannah without serious opposition, and in less time than was assigned in his general orders of Nov. 9. This is said on the supposition that he had merely reached the Oconee at Toombsboro' on the 22nd. Toombsboro' is 146 miles from Atlanta, the whole distance from Atlanta to Savannah by the route taken by Howard's corps, forming the right wing of the Federal army, being 293 miles. That by Augusta, taken by the left wing under Slocum, is longer by sixty miles. It is of the former that the Richmond and Savannah journals give the most precise news. It appears that the right wing advancing by the Macon and Central Georgian Railroads, found the former towns too strong to be taken off hand, and as it was of importance to lose no time so far from the coast, Sherman passed by it. The news that Macon had been burnt by the Vandal foe was therefore untrue. Howard then advanced to Gordon, a town about fifteen miles east of Macon, on the Central Railway, and from which a branch railway runs to Milledgeville, the State capital. Gordon and Milledgeville, it is said, were burnt. We suspect that it will turn out, as in similar previous reports, that this is only true of the railway-station and the public buildings. Of Howard's progress beyond Milledgeville we have conflicting accounts. Some of the Southern papers assert that his cavalry were repulsed in the attack across the Oconee near Toombsboro', but others state that he had passed the river and was marching on Savannah. It is not once suggested that he could be arrested for any time on the Oconee river. Some of the accounts state that his advance was within six miles of Millen, seventy-four miles beyond that river, where many thousand Federal prisoners are confined, and others state that the removal of those prisoners to Savannah had been arrested in consequence of the railway to the latter place having been cut. But these reports, although repeated by Southern writers to the disadvantage of their own cause, may be the result of panic fear, and we lay no stress on them. The left wing of Sherman's army, under Slocum, was at Greensboro' on the 20th of November. Had it advanced at the same rate as that of Howard, which made the long detour by Macon, it would have been before Augusta by that date; and as it had not been hindered by the enemy, it is to be presumed that Sherman delayed its movements in order that the two corps should be within supporting distance of each other. His advance, however, must have been fifty-one miles ahead of the main body, if it is true that it was driven back with considerable loss when within twenty miles

of Augusta—a statement, which the reported want of troops at Augusta and the fear prevailing there make improbable.

The prudent and patriotic reserve of the Richmond press does not permit us to learn the precise nature and full extent of the preparations made to oppose Sherman. There is a rumour of uncertain origin that 30,000 veterans of Lee's army had arrived at Augusta, but it is inconsistent with a later statement that that important city was in urgent need of troops, and that it was proposed to impress the negroes. The presence of 30,000 of Lee's veterans behind the entrenchments of Augusta would probably determine Sherman to march direct to Savannah. But it is yet to be seen whether that able commander can spare a regiment from the corps which are now confronted by Sheridan, Butler, and Meade. If not, Sherman must be encountered with such forces as the Governor of Georgia and the Carolinas can whip up on the emergency—possibly aided by a small force detached from the army of Hood. Governor Brown had drafted all citizens between sixteen and fifty-five years of age to serve for forty days; as, however, he issued a similar order several months since, and as the country had been previously stripped of its manhood, much is not likely to result from that measure. There is the force which held Macon when Sherman passed it, to operate in his rear, and the Governors of the Carolinas are assembling militia at a point on the Savannah river opposite Augusta. If it is possible to reinforce these with other and better troops we may be sure it will be done, for Augusta must be held, if possible, at any cost, or communication between Richmond and the south-west will be entirely severed, as the only railway communication is through that town. The Richmond journals appear to apprehend that the expedition which was lately reported to be ready at Fortress Monroe, and destined for Wilmington, will find occupation for the troops of the Carolinas as soon as Sherman approaches Augusta.

The steamers Herman Livingston and Wybosset had arrived at Annapolis with 1,246 paroled prisoners from Savannah. The captain of the Herman Livingston reports that when he sailed, on the 25th November, the exchange of prisoners had ceased, as Sherman had cut off the railroad leading from Savannah, and had, it was thought, rescued all the balance of the Federal prisoners, as he was only about six hours' march from the stockades when the men who arrived in the Herman Livingston left them, though an effort was being made by the Confederates to send the Union prisoners to Florida.

The report that Beauregard had reached Macon can only refer to himself personally. The army which he commanded jointly with Hood was on the 18th of November at Corinth, near to Florence, on the borders of Tennessee. Supposing that 20,000 or 30,000 men could be safely withdrawn, they would have to be conveyed by rail straight south half through Mississippi. From Marion, direct east, to Montgomery there is a distance of full 100 miles to be accomplished by turnpike roads, there being no rail. From that city the line runs to Macon. The entire distance is over 300 miles as the crow flies, and would be 400 by taking a detour through Mississippi. Probably the journey for a force strong enough to be of any use could not be accomplished under a fortnight, and as the railroad east of Macon will have been broken up, Sherman would have fully three weeks' start of Beauregard's army, and the latter would find the country laid waste in its front.

If Sherman should find Augusta too strongly defended to be attacked, and the land defences of Savannah not easy to take, he would probably seek a new base at Beaufort, the chief port of the Sea Islands, which have been long in Federal possession. His plan would probably be to march along the Macon and Savannah Railway, *vid* Sandersville, destroying it in his rear, cross the Savannah Railway a few miles above the city of that name, and strike the Charleston Railway, which would enable him to get within about twenty miles of Beaufort, or three or four from the Federal gunboats in one of the Sea Islands' channels. At Beaufort it might be possible for him, if greatly reinforced, to isolate Savannah, the railways having been destroyed, and afterwards take it by a land expedition.

The *Richmond Examiner* of the 26th admits that if Sherman succeeds in reaching the coast, communication between Richmond and the south-west will be entirely severed, and says, when President Davis ordered Hood's last movement, he sent that army from where it could confront the enemy, and stuck it in the mud between Tuscomb and Florence. Other Richmond papers anticipate that if Sherman captures Charleston or Savannah he will transfer his army to Grant. They expect the James River fleet will proceed to Savannah to co-operate with Sherman.

Advice from Newbern to Saturday, November 27, says that it is reported there that all the Confederate forces at Wilmington and other points in North Carolina had been sent to the assistance of the Confederates in Georgia. General Bragg is now in command of the department of North Carolina.

Hood continued to advance in the direction of Nashville, and his forces are said to have captured Decatur and Huntsville, fortified positions on the Memphis Railway in his rear. Shelbyville is also said to have been evacuated by the Federals. The latest Tennessee despatches report that skirmishes take place daily between the forces of General Thomas and Hood. The former is said to have retreated to Franklin, and is believed to have been heavily reinforced. It is asserted that if Hood finds Thomas too strong to attack he will move eastward and unite with Breckenridge, retire into Georgia, and return southward to attack Sherman in the rear. The railroad from Nashville to Chattanooga was still unbroken, although bands of the Confederate cavalry were prowling near it.

The Confederate batteries maintained their activity at Petersburg throughout the 28th, and were vigorously responded to by the Federal guns. One shell

struck the steam dredging-machine in the Dutch Gap Canal and immediately sank it. General Butler's despatch boat, the Greyhound, took fire accidentally on the Appomattox and was entirely destroyed on the 26th. Generals Butler and Schenck and Admiral Porter were on board, but were rescued by a tug-boat.

General Humphreys had assumed command of the Second Corps, as successor to General Hancock, who is to be appointed to an important command in the West. All negro troops in Butler's army were to be consolidated into an army corps under General Weitzel. It is reported that guns were being mounted in front of the Eighteenth Corps capable of throwing shells into Richmond, a distance of seven miles.

Confederate deserters state that Ewell's corps of Lee's army had gone southward, probably to operate against Sherman.

Early reports that Sheridan's cavalry had been repulsed beyond Mount Jackson, whence they were pursued and driven beyond Edinburgh in confusion, leaving their dead and wounded.

The *New York Herald* says:—"One of our correspondents in Washington informs us that information has been received there of the formation in Alabama, Georgia, and Mississippi, of a strong party whose object is to bring about a restoration of those States to the Union. The Government is said to be informally in communication with the leaders of this organisation, and it is expected that the matter will be alluded to in a definite manner in the President's forthcoming Message, and forms one of the prominent features of that document. It is believed that the movement will receive encouragement from the Administration."

THE FEDERAL ARMIES AND GENERAL BUTLER.

An interesting letter from Professor Goldwin Smith was published last week in the *Daily News*. He has been taking a run down to Grant's army before Richmond, and finds it in very good condition. He says:—

The soldiers are now lodged in log huts built by themselves; and there was a sort of rivalry in the contrivance of some parts of these huts which looked like the work of cheerful as well as of skilful hands. The extent of the fortified lines is immense; and the perfect finish of the works seems to betoken willing labour, or at least ready obedience to command. Everywhere you see skill in the use of the axe and the spade, dexterity and inventiveness, the signs of a native American army. The fortifications and the hutting might seem to indicate that the campaign was at an end. But the chessboard is now very contracted, and the remaining moves short. Richmond is visible from a signal station in the lines. There seemed to be in this Republican army all due military subordination, and enough of etiquette. At the same time there is a certain Republican equality of fare. The abode of General Grant at City Point is a hut of one room, containing a camp bed, a chest marked with the initials of the owner, a table, and two or three chairs. I saw, with the greatest interest, the negro troop encamped close to the scene of one of their most gallant exploits—the storming of the entrenchment on Newmarket Heights. There can be no doubt, I think, that these men are now the acknowledged and respected brethren in arms of the whites. This, to give the best as well as the devil his due, is the work of General Butler. That man's indomitable energy and iron will (qualities written on his face more plainly than on any other face I ever beheld, unless it be the portraits of Cromwell), have crushed all the obstacles that stood in the way of this great moral and social revolution. To me he seems to be in all points, good and evil, the model of a revolutionary chief. He was the first thoroughly to grasp the idea of the revolution being fulfilled by the virtual destruction of slavery; he is the first, as you see by his New York speech, to announce in broad terms a policy of amnesty and oblivion. Like Danton, he has "walked straight on his wild way," fearless of danger, and somewhat reckless of opinion. I do not worship revolutionary characters. I hate the element from which they spring, as I love the calm progress of regular improvement. But a revolution has come, and I suspect that in its melancholy annals Butler will occupy a broader and perhaps a less odious page than is commonly supposed.

FEDERAL PRISONERS FROM THE SOUTH.

In a letter from Philadelphia, dated Nov. 24, Professor Goldwin Smith writes:—"I saw yesterday at Baltimore some Union soldiers who had recently returned from the Southern prisons. Those I saw were convalescents, the worse cases having remained at Annapolis. Yet even these men were greatly emaciated. My fingers met with ease round the upper part of the arm of one of them. Such a tale of horror as I heard from their lips, and had heard from the lips of one of their fellow prisoners before, seldom, I should hope, fell on human ears. It was a colossal 'Tower of Famine'—a year-long Black Hole of Calcutta. Two days before I had visited a Union hospital for rebel prisoners; and though my unprofessional eye might be deceived as to details, I think I could not be deceived as to the general desire to treat sick and wounded enemies with chivalrous kindness, and to accord to them every indulgence which their condition required."

MISCELLANEOUS.

Mr. Seward has refused to present the British peace address to Mr. Lincoln.

General Dix has announced that the emissaries of the agents connected with the plot to burn the city will, if arrested, be tried by court-martial; if convicted, they will be executed as spies. More suspicious persons have been arrested, and a large reward is offered for the offenders. All Southerners are ordered to register their names, or they will be regarded as spies.

The hotel proprietors of New York had offered a reward of 20,000 dols. for the detection of the parties who attempted to destroy their buildings by fire on the 25th and 26th Nov. The Board of Supervisors

had also authorised the Mayor of New York to offer a reward of 5,000 dols. in aid of the same object.

It is reported that ex-General McClellan has received the appointment of engineer-in-chief of the Morris and Essex Railroad in New Jersey, with a salary of 25,000 dols. per annum.

The Confederate Congress had unanimously rejected the proposition conciliatory to the United States and favouring pacific measures on the basis of the recognition of State rights and the original statutes of slavery.

According to the *Richmond Enquirer* of Friday last, 13,000 Union prisoners confined at Salisbury, North Carolina, attempted to escape. They succeeded in overpowering the interior guard of their entrenchment, and were engaged in fighting the outside guard, when the artillery was opened upon them, and about forty prisoners were killed, and a large number wounded.

The Florida has been run into by a Federal transport off Fort Monroe. She was badly damaged, and sunk in nine fathoms' water. The *New York World* thinks the pretence of accident too shallow to deceive anyone, but adds that it is possible the Government had no complicity in the transaction. It is said that Admiral Porter has ordered a full investigation of the affair, and if it shall be proved to have been a deliberate act the perpetrators will doubtless be punished as they deserve.

The Tallahassee and the Chickamauga had arrived at Wilmington.

It is stated that the Canadian Government will probably introduce into Parliament a measure for the prevention, by more stringent enactments, of any repetition of the St. Alban's raid.

FRANCE.

On the 7th, the Court of Correctional Appeal delivered judgment in the case of the thirteen deputies accused of holding illegal meetings. It confirmed the sentence pronounced by the Tribunal of First Instance. An appeal will be carried to the Court of Cassation. M. Barryer, who defended some of the accused, delivered a very plain-spoken speech, in the course of which he said—

To-day they were obliged to defend all honest men, and lovers of liberty, no matter to what régime they were attached; they had to defend the little liberty which remained to them. Had he not the right to be uneasy at the sight of a common danger?

—Jam proximus ardor

Ualegon.

He had also his own rights to protect, and this he meant to do as long as he lived. He was now old, but he felt in his heart the pleasure to know that when he slept his last sleep he had all his life long preserved the independence of his gown. He had never deserted the Bar; he had never spoke but in accordance with the dictates of his conscience, and his love of right and liberty. It was with all his heart that he came to defend those with whom in politics he was no partisan.

M. Mocquard, the Emperor Napoleon's private secretary, is dead. He was in his 73rd or 74th year. The deceased was a very old friend of the Emperor's, shared his fortunes in exile, and had the confidence of Queen Hortense, his mother. It will be very difficult for the Emperor to find a substitute for him. Several have been spoken of, such as MM. Duruy (Minister of Public Instruction), Lagueronnière, and others; but not one can ever be what M. Mocquard was.

The Court of Rouen has given its decision in the case of MM. Chéron and Clairbois, prosecuted for illegally furnishing identical correspondences to provincial newspapers. The Court confirms the judgment delivered in this case by the Tribunal of First Instance.

GERMANY.

The Prussian troops returned from the late seat of war entered Berlin on the 7th, with the King at their head. The streets through which they passed were lined by an enthusiastic crowd, and the houses were gaily decorated. At night the city was brilliantly illuminated.

The municipal elections just over in Prussia have all resulted in the success of the Liberal candidates.

The Chambers of Hesse-Cassel on the 2nd inst. presented a formal remonstrance to their Elector, who had promised solemnly to re-establish the Constitution of 1831, and has broken his promise. The Chambers declare that the situation of the country is serious, "that they have been bitterly deceived," that "acts of the Legislature conducive to the welfare of the people may be reckoned as rarities," that schools, agriculture, and commerce are all declining, that if "irrevocable misfortunes" are to be avoided, "a period of sturdy creation and reformation" must be at once commenced. The Elector replied on the 3rd inst. in a long paper, in which he complains that the Chambers have not asked for the removal of stated grievances, that their criticism is "wanting in the required moderation," that they trench upon the respect due to himself, that they ill conceal their "tendencies," that as to the Constitution the Chambers are in fault, not the Elector, that they must introduce a new electoral law, as a forerunner of the Constitution, and that nothing will be done till the Chambers abandon the attempt to diminish the "unassailable prerogatives of our Crown." It is reported that Herr von Bismark was about to take the Hessian matter in hand.

DENMARK.

A Copenhagen telegram states that a deputation of 5,000 Schleswigers waited upon the King of Denmark, at Kolding, and presented an address to him, declaring their desire to remain under his rule,

King Christian replied he most deeply regretted the separation of Schleswig from Denmark, but that, having once ceded the province, he hoped that the Schleswigers would be reasonable, and submit to their fate with patience. Prior to their reception by his Majesty the members of the deputation laid aside the Danish colours they were wearing, as the King would only receive them as Schleswigers.

ITALY.

The speech of General Cialdini in the Senate on the 7th, in support of the bill for the transfer of the capital, created a great sensation. "No compromise," he said, "was possible between Austria and Italy. The passes of the Apennines were real Thermopylae." Let them remove their military stores, their arsenals, their reserves behind those mountains, and fortify the defiles. He went on to say:—

Yet foreign writers say that Italy is the land of the dead. Yes, but the dead have at last risen from their tombs in the shape of 350,000 armed men, and 200 battalions of mobilised national guards. The dead have strong and well-manned fortresses to defend their fatherland; they have a fine fleet to assert their rights over the waters of their national seas. Those very Italians of whom it was said, "*Les Italiens ne se battent pas*," have already won many battles, and, whether under the grey coats of the regular soldier, or under the red shirt of the volunteer, have taught the illustrious general who in a moment of bad humour uttered these words, that they know how to fight and to conquer. (General and repeated enthusiastic cheers.) Had Napoleon the Great (continued the orator) foreseen that Italy would become what she is now, he would have modified his opinion as to the best place for the establishment of her capital. By transferring our capital to Florence, we do not renounce the valley of the Po. Who could think of it? We shall enter the valley and there fight our battles whenever it shall be required: and we shall enter it with this difference, that, instead of turning our back to the enemy, we shall face him; and, in case of disaster, we shall not have the Alps in our rear, but shall slowly retire behind our natural defences of the Apennines. . . . Turin cannot be the capital of Italy—I say it with sorrow—because it is placed at the foot of the Alps, at the extremity of the kingdom. Let us proclaim it, as it has already been proclaimed, the most magnanimous city of Italy, and let the Turinese remember the noble words once uttered by Baron Ricasoli—"The greatest fortune which can happen to a man, to which a citizen can aspire, is that of rendering a great service to his country." I therefore vote in favour of a bill which transfers the capital behind the Apennines, because, above all, I desire my country to be strong enough to defy foreign insolence. I vote for it because my country, once strong, will exercise the influence to which she is entitled. As for the Convention, I can understand that to some people it does not appear clear enough to satisfy them of its necessity. It is more a question of confidence, but for my part I vote it, because by it we get rid at least of one foreign occupation. Those foreigners, though our allies, are still foreigners, and noble France will, I am sure, understand and appreciate the meaning of the words. I vote for the bill because it rouses Italy from that apathy in which she has remained during the last two years, and because we assert once more the fact of our glorious revolution by transplanting our capital to one of the annexed provinces. Allow me to conclude with one deeply-felt consideration. Were you to tell your countrymen that liberty and independence are blessings which are never purchased too dearly, your fellow-countrymen would believe you. The school of sacrifice makes the soul of a people stronger. Prometheus had the power of making a man out of clay, sacrifice alone has the power of turning men into heroes. (Prolonged applause.)

The correspondents of the morning papers speak in strong terms of the effect produced by this masterly address. "It is impossible," says one of them, "to describe the scene of enthusiasm which the Senate presented when Cialdini sat down. I scarcely remember any fact which, since Cavour's death, has so much impressed the public mind in this city." Signor Pallavicino opposed the Convention, and was in favour of going to Rome and making war in Venetia. Signor Revel censured the Convention from other motives, and considered the independence of the Pontifical temporal power necessary. General della Marmora stated that he shared the views expressed by General Cialdini.

On Friday the Senate accepted the bill for the transfer of the capital, by 134 to 47 votes.

FOREIGN MISCELLANY.

The death of Professor Benjamin Silliman, sen., a well-known American savant, is announced.

"A TURKISH TRAGEDY."—The story referred to under this head in our last number is now stated, on the best authority, to be "entirely without foundation."

M. Sobenck, of Bern, has been elected by a large majority President of the Swiss Confederation for 1865. He has been for the greater part of his life an officiating minister of the Reformed communion.

PETER'S PENCE.—There is said to be a sad falling off in "Peter's Pence" (Pope's tribute). At the commencement the produce was about 4,000 Roman crowns a month; it afterwards fell to 2,000, and goes on decreasing. November only gave 700, including offerings from Tuscany.

WHOLESALE SAINT-MAKING.—A correspondent of the *Independence Belge*, writing from Rome on the 26th ult., says:—"Formerly when an old man related that he had been present once in his life at a beatification, he was listened to with ardent interest. Now these *fêtes* succeed each other every few months. The pontificate of Pius IX. will be one of the most fruitful in this respect. The promotion of several hundred saints is already talked of for next year."

THE CYCLONE AT MASULIPATAM.—The occurrence of a cyclone in this district of the Presidency of

Madras was made known by the last Indian mails. Private letters give account of its ravages. "The native town is (says one writer) entirely washed away; 5,000 natives at least have perished. Food for the living, to enable them to bury the dead, and so prevent cholera, is most needed. We are cut off from most places." The European residents were, it appears, subjected to great suffering, but no life was lost.

DEFENCE OF CANADA.—The *Quebec Mercury* states that Imperial officers, deputed to examine the frontier and to report on a system of defence, have devised a scheme of defence which has been approved by the military authorities at home, and is about to be carried out as far as permanent works are required. This scheme is said to be based upon the theory that no campaign in Canada can be continued during the winter, and includes the construction of entrenched camps and other works at vital points sufficient to arrest the progress of an invader, and compel him to resort to tedious siege operations by regular approaches.

MADAGASCAR.—We have received the following brief note from the Rev. Julius Kessler, dated Antananarivo, Sept. 27:—"There has not been much news this month. The ambassadors who arrived at Mauritius last mail are near the city, but they will not be allowed to enter until after the new moon, and on a Thursday, as that day is considered to be a lucky day. There is a rumour here that the Emperor of the French claims 240,000 dols. as indemnity for the Lambert Company, and when that is paid he will take into consideration the treaty with Madagascar."—*Patriot*.

A FEMALE BRIGAND.—A Turin letter states that the Neapolitan province of Cattanzaro is scourged with a band of brigands, led by Maria Oliviero, an exceedingly handsome woman, not yet thirty years of age. Barbarity is her chief characteristic, and the sight of blood renders her as excited as a wild beast. After her husband's death she was captured and sentenced to thirty years' penal servitude; but, deluding the gaoler with the notion that she loved him, she effected her escape with him. He speedily fell a sacrifice. Once free, this woman organised a band of brigands, and began her operations in that tract of mountains which lie between the river Crati and Cattanzaro. The barbarities since perpetrated by Maria are almost incredible. The villages of Spinnelli, Cotzensei, and Belvedere have been literally sacked by the band which she commands. The dread which her name inspires among the rural population is so great that the Italian Government has been obliged to send two battalions of the line to pursue the cruel fury.

ELECTION WAGERS.—A citizen of Trenton, New Jersey, in case M'Clellan carried the State, was, on all the pleasant days of a week (which he had the reserved right to select), to eat a frugal dinner on the steps of the court-house, said dinner to be served to him by boot-blacks in the filthiest state of dilapidation. In Chicago an ex-United States' marshal will according to the terms of his wager be compelled to pay for and eat four dinners with such coloured company as the fortunate winner of his wager may select. In Binghamton, New York, a gentleman who lost has had to promenade the streets at noon with a large placard on his back inscribed "sold." At Chicago a loser has had to carry his opponent round the public square on his back, accompanied by a band of music. Mr. Vaughan and Mr. Bartelle, of Providence, Rhode Island, had their wager; if M'Clellan carried the election Bartelle was to wheel a negro down Westminster-street to the bridge, and back up Broad-street; if Lincoln was successful, Mr. Vaughan was to wheel a white boy over the same route, in either case a drum and fife to precede. As Mr. Vaughan lost, of course the task fell to him, but with the consent of his opponent he took in a coloured boy instead of a white one.—*American paper*.

Miscellaneous News.

Lord Augustus Hervey, the Conservative candidate, was returned without opposition for West Suffolk on Thursday.

SURREY CHAPEL LECTURES.—Last Monday an eloquent lecture was delivered in this place by Mr. Mason Jones on America and Slavery; and next Monday a lecture is announced by the Rev. J. H. Hitchens, on the Tower of London, when the chair will be taken by the Lord Mayor.

RE-ELECTION OF PRESIDENT LINCOLN.—A meeting was held on Thursday evening, at the Lambeth Baths, to agree to an address of congratulation to President Lincoln on his re-election. The Rev. Newman Hall presided. The proposed address was unanimously agreed to.

SOUTH LONDON WORKING CLASSES INDUSTRIAL EXHIBITION.—Sir C. W. Dilke, Bart., D. M. Maclellan, Esq., R.A., R. Redgrave, Esq., R.A., and M. Digby Wyatt, Esq., F.S.A., have consented to act as the adjudicators of the medal of merit for the above; the competition is confined to the working classes of South London, and the last day for designs being sent in is December 31st. The applications for space already far exceed the number of exhibitors upon the last occasion, and the exhibition bids fair to be a great success.

THE UTILISATION OF SEWAGE.—The provincial towns are stirring in this matter. On Saturday representatives of Birmingham, Nottingham, Derby, Wolverhampton, Coventry, Preston, and Bath waited upon Sir George Grey in reference to the subject. Previous to the interview with the Home

Secretary a conference was held, at which it was resolved to urge the Government to bring in a bill to empower corporations to carry out works for the utilisation of the sewage. When this representation was made to Sir George Grey he asked whether all the powers sought for by the deputation were not given by the Public Health Act. The deputation did not consider they were, and pointed out in what the Act was deficient. Sir George Grey said the subject was engaging the serious attention of the Government, and he desired that the deputation would forward to him facts and arguments which they wished to have fairly considered.

THE STAFFORDSHIRE COLLIERS' STRIKE.—At Stafford Assizes on Saturday, nineteen miners were tried for conspiracy, rioting, and abusing the police. The affair arose out of the colliers' strike. After a hearing, into which legal discussions largely entered, the prisoners were all found guilty. Counsel for the prosecution, and Lord Lichfield recommended the men to mercy on the ground that quietness now prevailed in the district. The judge sentenced some of the men to a month's imprisonment, and allowed the others to go free on entering into their own recognisances to be of good behaviour.

UNIVERSITY EDUCATION FOR WALES.—The movement with the view of promoting high-class education for the Principality is progressing favourably, and a large sum has already been subscribed towards the national fund of 50,000*l.* proposed to be raised prior to an appeal to the Government. Public meetings have been held in the principal towns of Wales and the adjoining counties, as well as in Manchester, Liverpool, London, &c., and the movement has been everywhere well received, and the promoters expect that by next summer the whole of the 50,000*l.* will be fully subscribed.—*Times*.

WORKING MEN'S CLUBS AND TEMPERANCE.—A member of the Scarborough Club remarked, during its suspension, that he heartily hoped it would soon be reopened, "for," added he, pointing across the street, "I used to spend 12*s.* a-week in that public-house, till I joined the club. One night the landlady, seeing me pass, put her head and asked if I would not come in, saying they never saw me now. 'No, thank'ee, ma'am,' says I. 'I can get it a deal cheaper now.'" A member of the West Bromwich Club, a working man, told the secretary some little time ago, that it had saved him 40*l.* during the year he had belonged to it. A member of the Marylebone Club made a similar statement. A journeyman carpenter told the writer some years since, that he had spent 40*l.* in drink the previous year. It is rather curious that the same sum should have been mentioned in all three cases, but we think it points to something like an average expenditure among hard drinkers, according to our observations in many other quarters. The wife of a mechanic living at Islington said to one of the committee belonging to the North London Industrial Exhibition, that she thought it was an excellent thing, and wished that they had had such things years ago, for her husband had been so busy making something for it, that he had been sober for three months, which he hadn't been before for thirteen years. After a Working Men's Institute had been opened in the north-west of London about eight or nine months, a publican in the neighbourhood observed to the honorary secretary, "Well, you have civilised these men at all events." "How so?" was the reply. "Why, I mean, sir, that they used to come in with an oath and ask for their glass of beer, and now there's no swearing, but they say, 'If you please!'"—*The Working Men's Club and Institute Magazine*.

CHRISTMAS DAY.—The question of appointing a public holiday for the 26th inst., to compensate for the fact that this year Christmas-day is merged in the Sunday, has been taken into serious consideration by the Government with a view to meet the public desire, but the subject has proved to be not without difficulty. Precedents have been consulted, as well as the actual state of the law; and it has been ascertained—not for the first time—that there is a deficiency in compulsory powers which would enable the Executive to deal with the matter effectually. No one can be compelled to observe the regulations for the suspension of business; nor can those who are answerable for bills coming due on the particular day be obliged to pay them on the previous "lawful" day, the 24th. Under these circumstances nothing more could be done than to set an example, and put forth a recommendation; and accordingly the Lords of the Treasury have given instructions that all the public departments under their control shall remain closed on the 26th; that bills signed by the Paymaster-General may be paid at the Bank of England on the 24th; and that no business shall be transacted on the Monday except that which may prove to be unavoidable. Bills, for instance, presented on that day will have to be met. Already there are signs that the same course will be very generally adopted by the public; but the universal desire for an absolute and complete respite has once more drawn attention to the defective state of the law on the subject, and this time in so marked a manner that it is not improbable we may see the want supplied next session. It has before been proposed that a short act should be passed, enabling her Majesty in Council, on needful occasion, to declare any given day a public holiday, with the usual consequences, such as the maturing of bills on the previous lawful day, and the suspension of all legal or other ordinary business for the twenty-four hours; and it is by no means unlikely that the measure will be introduced and passed at the next meeting of Parliament.—*Daily Telegraph*.

Literature.

DR. VAUGHAN ON THE ACTS.*

Though Dr. Vaughan's volumes have of late followed each other in somewhat quick succession, no one who knows him will need to be assured that they are not hasty or careless productions. He is evidently now giving to the world the fruits of years of deep thought and conscientious research, and his works are all marked by qualities which cannot fail to commend them to serious and devout readers. We have before us the first volume of a series of sermons intended to illustrate the Acts of the Apostles, and they are in many respects models of what discourses of their class ought to be. They make no parade of learning, but they embody the results of extensive reading, and indicate a familiarity with all that the best criticism has done for this most important portion of the New Testament. They are in the best sense of the word expository lectures, and they show how possible it is to give to preaching of this character life and interest, and to redeem it from the discredit thrown upon it in consequence of the mistakes of two very different classes—those, on the one hand, who have regarded it as dispensing with the necessity of careful preparation, and allowing them the opportunity to indulge in diffuse, ill-digested, commonplace and incoherent remarks; and those, on the other, who have seized on it as an occasion for the display of their scholarship, and have wearied their audience by minute and profitless criticisms on words, instead of seeking to bring out with boldness the salient points of Biblical truth. The great aim of the preacher has everywhere been so to develop the features of the narrative as to give a life-like portrait of the First Church at Jerusalem, and to gather from it lessons of wisdom suited to our own days. His sermons are, therefore, eminently practical, devout and earnest in their tone, full of suggestive thought, and very powerful and touching in their appeals. Their style is a beautiful example of the effects of the highest culture in giving simplicity and clearness. It is a common notion that scholarly preachers must necessarily adopt a mode of address unsuited to the capacities of humble hearers, that they will use hard and learned words, and that their culture will be a hindrance rather than an advantage to them when dealing with the masses of the people. We are, therefore, asked to believe that uneducated preachers are best adapted to uneducated hearers—that what they lose in accuracy and finish they gain in strength and directness, and thus that they will be really more efficient than more polished instruments. There could hardly be a greater fallacy. It confounds vulgarity with simplicity; it forgets that one part of the work of the pulpit is the elevation, even intellectually, of the people—a function which it entirely abdicates when it seeks to bring down religious truth itself to the coarseness of their ordinary modes of thought and expression; it to a large extent ignores the existence of a higher class of mind, or at all events loses sight of the effect produced upon it by the aspect in which Christianity is thus presented before it, and never stops to consider whether the losses may not be far more serious and permanent than the apparent gains; and it argues from the mistakes committed by men whose defect is that they have had too little learning, and are therefore intensely anxious to make a full display of the modicum they have. Such sermons as those of Dr. Vaughan prove that simplicity is the last triumph of art, and that it is those whose education has been most complete who will speak in language intelligible to the humblest, and at the same time attractive to the most cultured and refined.

The subject of Dr. Vaughan's volume compels him in some instances to glance at points of ecclesiastical controversy, and his remarks upon them are generally characterised by a breadth and candour which we rarely find in the ranks of the clergy. He evidently feels the weakness of some parts of his own ecclesiastical system and practice when judged by the precedents of the primitive Church, and with all his zeal for his own community, does not take the high ground of some more vehement but less wise champions. He brings out, indeed, the notion that the Church at Jerusalem, in its meeting after the deliverance of Peter and John from the power of the Sanhedrim, recited a creed in their hymn of praise, and used a Liturgical form in their united prayer. A more untenable notion, one more thoroughly out of harmony with the whole spirit and character of the proceedings as narrated by the historian, or one more manifestly suggested by the stern exigencies of controversy, we cannot easily

conceive. We wonder that Dr. Vaughan should have given such ideas so much prominence, but we admire the discretion with which he dismisses them. "We will not enter into these arguments; they at least want certainty."

He will have other and better opportunities for discussing at length the constitution and polity of the Primitive Church than any that present themselves in the first eight chapters of the Acts with which this volume is occupied. Still, his comments on the election of the first deacons pretty plainly indicate his own tendencies. There is nothing of the high ecclesiastical tone, no pretence to infallibility and exclusive authority on behalf of his own Church—not even the assertion of her perfect conformity to the Apostolic pattern. On the contrary, he warns his hearers not "to be slaves of words. We must not be quite sure that because we have the name 'deacons' in our Church system, therefore we 'have the exact thing so designated in Scripture; or (to take another example) that, because we read of bishops in the New Testament, therefore the church officers whom we so describe hold precisely the same place or exercise 'precisely the same functions.'" He adheres, indeed, to the Anglican theory, as to three orders of ministers, maintaining that "there have been 'in all times three departments of duty, needing 'for their right discharge three orders of church officers.'" But he does not attempt to justify the distinction between bishops and presbyters by an appeal to apostolical model; indeed, as we have seen, he implies that there is a distinction between the office of the primitive and the modern bishop, and still more plainly does he confess that Anglican deacons are something very different from those of the Church of Jerusalem:—

"Theory is seldom identical with practice, and it may depart from it very widely. And we must not hesitate to confess that in practice our Church has too much lost, under the pressure of circumstances, one at least of her three orders. The rapid and unequal growth of our national population, the obsolete yet unchangeable distribution of our parishes, and the poverty (I do not fear to say it) of our ordinary Church endowments, have compelled us in most cases to use our deacons almost as priests; in other words, it has been better to allow the higher office to be encroached upon by the lower, than to leave our churches without pastors, or to acquiesce in the assumption of the pastoral office by unordained men."

We will not pause here to discuss the correctness of Dr. Vaughan's notion as to the theory of his Church, we note only his confession that, in practice at least, it fails to conform to the apostolical pattern. But he goes even further than this, for he tells us that this "unavoidable modification of our Church system," so far from being a thing to be mourned over as a sin, is rather to be accepted as the result of circumstances which must be dealt with wisely, the necessities of the case overriding all theory. The lesson which he draws from the whole narrative is "the importance of looking changes of Church circumstances full in the face, and meeting them with faith and firmness, with an earnest purpose and unshaken courage." We are not, therefore (for to this conclusion he evidently points), required to make our ecclesiastical polity and arrangements correspond exactly to those of the New Testament. A Church system must not be stereotyped or uniform, but must possess an elasticity enabling it to accommodate itself to different conditions of society, and at all times we are to follow the dictates of Christian expediency rather than maintain close adherence to any theory. Without distinctly avowing it, Dr. Vaughan's view would seem to approach very nearly to that of Archbishop Whately. Had we space to examine it, we should not find it difficult to point out many fallacies in its reasonings; but we can only add here that, whether true or false, it is certainly incompatible with the position taken by the Anglican Church, and the arrogant claims put forth by her clergy. But whatever be our difference of opinion with Dr. Vaughan on such points, it is impossible not to admire the earnest spirit and practical wisdom that pervade the powerful appeal with which he closes the sermon in question.

We deeply regret to see such a man's judgment so warped by the circumstances of his position, as to lead him to venture on the defence of the Burial Service contained in his sermon on the "Sin of Simon." It is a perfectly gratuitous digression—it has no relation whatever to the subject of which he is treating, and his friends must feel that it would have been better left untouched.

"Men will scoff at our Church of England, as having held to the belief that the time for judging is not yet, and the test of judgment in God's hand, not ours. If we bury a careless, worldly, or sinful man with words of hope and blessing, because he has never been cast out of the Church by a formal sentence, and must therefore be construed as still belonging to it, however unworthy; you know the outcry that is raised against us by many who ought, we think, to know better; ought, we think, to remember that even in the first days of the Gospel there was a Simon Magus baptized by Philip the Evangelist, and recognised as a member, though an unworthy

member, of the Christian community, by two of the Apostles themselves. Let both grow together until the harvest, is the rule of Divine wisdom as much as of Divine forbearance. If you attempt to judge you will err both ways, you will often be taken in by loud profession, you will oftener be driven into uncharitableness, into harshness, into injury of souls. Simon was allowed to be baptized because he said that he was convinced by Philip's miracles that Jesus was Christ. Simon was allowed to attend upon Philip's ministry, and to partake in all the ordinances of Christian communion on the strength of his own profession, and in the expectation of a higher and a truer judgment."

A weaker piece of reasoning it has seldom been our fortune to meet. It assumes what ought to have been proved, it passes over or misconceives some important facts, it confuses questions that are essentially distinct, it suggests parallels where none exist, and it fails to grasp the points really at issue. It takes for granted that having received the rite of baptism, Simon was admitted to the fellowship of the Church, a point which at least admits of dispute; it forgets that, whether, as a baptized man, Simon was recognised as a Christian brother or only as a proselyte, he enjoyed the privileges of either position in virtue of a distinct personal profession, and was deprived of them as soon as his unworthiness appeared, and, therefore, that the argument drawn from his case, even as to the terms of Christian communion, fails. As to the Burial Service, we can only account for the introduction of any reference to it, on the supposition that the author was casting about for some support to a position that he felt to be essentially weak. He has certainly not found it here, even granting his own view of the transaction. The complaint of the Burial Service is not that it does not pronounce a verdict, but, on the contrary, that it does give one of the most decided character, couched in the strongest possible terms, and that its judgment is frequently in opposition to indisputable facts. What parallel there is between Peter's admitting Simon Magus to the rite of baptism, on his confession of faith in Christ, and a clergyman's giving thanks to God for the certain hope cherished in relation to a man about whom the largest charity cannot entertain a hope at all, we are puzzled to perceive. But then, happily for ourselves, we are not bound by the rigid terms of clerical subscription.

NEW NOVELS.*

If our novelists can accomplish it, murder will soon take that place among the fine arts which De Quincey in one of his cleverest brochures claimed on its behalf. It is not to be denied that some of the writers who have undertaken this work have shown considerable ability in the performance of their self-imposed task, and have taxed their inventive ingenuity to the utmost in the elaboration of plots which should at once excite the curiosity and humour the feelings of their readers. If an ephemeral popularity be all they seek, they will probably have their reward, and in the number of editions called for, and in the temporary interest awakened, may find gratifying testimony to their own power. But they must not look for more than this. They have been content to pander to the depraved taste of the hour, and they must be prepared to pay the penalty in the loss of that higher and permanent reputation which some of them, at least, might certainly have won. This continual introduction of some horrible murder as the centre round which a thrilling tale is to revolve, is in our judgment a mistake, alike on æsthetic and moral grounds. Even if the sole end of fiction were to amuse, tales of this order would soon fail to accomplish their purpose. No doubt startling tragedies, whether in real life or in fiction, have at first a singular fascination, but constant repetition soon deprives them of their effect, and the appetite, sated with such horrors, soon calls out for something of a more soothing and elevating character. Readers often come to fiction to find some relief and distraction from the fretting anxieties of daily life, and will not long be satisfied to be led through scenes which add imaginary sorrows to those real ones by which they are already sufficiently burdened. We find, therefore, not a few who regard a pleasant ending as essential to a thoroughly good novel; and, though we are not prepared to accept their dictum to its full extent, yet we confess our own disappointment when we find some hero or heroine, on whose behalf our strongest sympathies have been awakened, involved in difficulties, assailed by calumnies, and entangled in perplexities from which there appears to be no extrication. But while we think that these are considerations which no skilful artist will overlook, still more strongly do we feel that a writer desirous of ministering to the public good should seek carefully to estimate the result of accustom-

* Not Proven. Three Vols. London: Hurst and Blackett.

Abbot's Cleve. Three Vols. London: Tinsley Brothers.

* The Church of the First Days. I. The Church of Jerusalem. Cambridge and London: Macmillan and Co. 1864.

ing his readers to the frequent contemplation of the most hateful of crimes. To us it seems that the effect of this familiarity with murder as an expedient to which recourse is frequently had, even under very slight provocation, must be thoroughly bad. Of course the perpetrators of the crime are so represented as to attract at least some sympathy, a halo of romance is thrown around their horrible deeds, and they are generally saved from those penal consequences which they have so richly merited. It can hardly be possible that the mind, except indeed where it is fortified against the evil by high principle, can be accustomed to such studies without losing some of that instinctive loathing with which such wickedness ought ever to be regarded.

We have before us two novels, both of them anonymous, and probably the production of young and inexperienced writers, both of them marked by considerable excellence, and giving good promise for the future, both of them evidently seeking to develop some important moral lessons, but both of them unfortunately marred by the error to which we have just referred. "Not Proven" is an interesting tale, abounding in passages of considerable pathos and beauty, and manifestly designed to instruct as well as to entertain. It may be regarded as a protest against the sacrifice of human life on mere circumstantial evidence, and an exhibition of the cruel injustice that may be done to the most innocent individual, even when life is spared, by the stigma attaching to a verdict of "Not Proven." When we first make the acquaintance of Rosetta Pierce, immediately after the trial in which she so narrowly escaped being convicted and executed, we feel as though death would have been a kinder fate than the disgrace and misery to which she was henceforth doomed. But we soon discover that the writer has a higher purpose than to exhibit the young girl's struggle against, and ultimate victory over, the calumnies by which she is pursued. The great aim of the story is to illustrate the value of suffering, even when most undeserved, as a discipline of character, and to show that a life may be neither useless nor unblest, though it be crowned with no present success or joy. The course of Rosetta Pierce is sufficiently trying. From her very childhood her life was clouded with a gloom through whose ever-deepening shadows not a ray of light could penetrate. She was denied the tenderness of a mother's love, and the vigilance of a father's care—she was cast forth from the home in which she had never found love or sympathy, branded with the suspicion of a crime the most cruel and unnatural resting upon her—she was haunted wherever she went with the consequences of that dread past, and every effort at escape served only to bind yet faster the toils by which she was held. The effect of her protracted trial, in purifying her character and preparing her for a course of self-denying work, is well delineated; nor, melancholy as the ending is, can we complain that such a course was not rewarded with those merry wedding bells with which novelists of the olden time used to ring out their happy heroines.

There is much, therefore, to admire in the book. Despite many improbabilities, the tale is well told and the interest sustained to the close; many of the scenes are clearly conceived, and drawn with a power to which few can be insensible; the style is simple, and the moral tone that pervades the book is, on the whole, healthy. But here our commendations must end. We regret that murder should be the theme at all, and it certainly speaks little for the inventiveness of the writer that the incidents of the Road tragedy should be used as the basis of the tale. As little originality is shown in the delineation of character. Rose, the heroine, is the one on which the greatest care has been bestowed, and she is altogether a striking conception. But there is little to please in the group by whom she is surrounded. The faithful nurse, ready to trust and shield her favourite child in her hour of desolation and sorrow, and the strong-headed but warm-hearted physician, so rough in his exterior and even cynical in his manners, but concealing beneath this forbidding surface a soul full of true and tender sympathies, are good but not new. The generous and self-devoted sailor, who was ready to repay the kindness of Rose in his own affliction by the sacrifice even of his life, and the high-spirited young baronet, roused from a state of morbid brooding over his own disappointments to a higher conception of life, its duties and responsibilities, are both of them portraits which reflect considerable credit on the artist's skill. For the rest there is nothing to be said. Mrs. Hastings, perhaps, fairly represents the inconsistencies into which an impulsive, though in the main kindly nature, may be betrayed; but her daughter is a wretched exhibition of selfishness, worthy only to be mated with that Dr. James Steele, who is altogether one of the most unpleasant gentlemen whom it has been our misfortune recently to encounter. Altogether the writer has powers which, if rightly employed, may achieve

considerable results; but we sincerely trust that his next subject may be of a more pleasing character.

"Abbot's Cleve" is a novel of a higher order; perhaps, on the whole, one of the best which the present season has yet produced. The plot has the great merit of coherence and probability—it is thoroughly well-worked out, and is so cleverly contrived that it baffles the expectations even of the most experienced novel-readers. At the very first we are introduced behind the scenes, and see the murderer at his guilty work; but we are utterly at a loss for the motives which prompt him to a deed by which he is himself the greatest sufferer, or to perceive how the heroine is to escape from the terrible suspicion in which, by a train of unhappy circumstances, she has been involved. The way in which the latter becomes entangled in a net, whose meshes are made still firmer and stronger by her very efforts to break them—the miserable expedients to which she is reduced by a want of openness, produced at first by nervous timidity, and afterwards confirmed by the very necessities of her position—the agonies of her spirit under the remorse caused by the sad lapse from perfect truthfulness, which has exposed her to such grievous suspicion, are admirably drawn. Sometimes, as in the deceptions practised upon her unsuspecting husband, and her clandestine intercourse with the rude servant who was the witness against her, Florence reminds us somewhat unpleasantly of one of Miss Braddon's heroines, but the likeness is only superficial. She had no guilt to conceal, her only fault being that in the early excitement and agitation produced by the sad event which cast its shadow over her young life, she had failed to give her husband her unreserved confidence. The author's principal aim, indeed, would appear to be an illustration of the evils of the slightest departure from truth. There was much in the circumstances to extenuate Florence's fault; yet for it she had to pay a tremendous penalty, and was only restored to her social position, and what was to her of infinitely more moment, her husband's affection, by the unremitting efforts of another whose guerdon for the establishment of her innocence was the hand of a somewhat wayward and imperious mistress, Florence's sister-in-law and sworn friend. Much as we admire the shrewd sagacity, zealous devotion, and untiring perseverance of this generous man, we confess that the test by which his love was proved was far too severe, and we should ourselves have been far better pleased if the husband had undertaken the task of extricating his wife from her difficulties. His conduct throughout is not to our taste; his refusal to listen to his wife's defence, suspicious as the circumstances appeared, was unreasonable; his condemnation of her unheard, unjust in the last degree; and his desertion of her in her distress, an act of base cowardice. His sister Kate, with her little petulance and pride, is a much finer and far more natural character. The book is certainly good of its kind, very far superior to the ordinary sensation novel, but the author is equal to greater things, and we hope will not fail to attempt them.

GIFT-BOOKS FOR THE SEASON.

Hyperion: a Romance. By HENRY W. LONGFELLOW. Illustrated with Twenty-four Photographs of the Rhine, Switzerland, and the Tyrol, by FRANCIS FRITH. London: A. W. Bennett.

The publisher of this perfect and magnificent book has for two or three years distinguished himself by the issue, as "season-books," of the most exquisite of the illustrated volumes that derive their peculiar attractions from photography. This year all that has been previously accomplished with remarkable success is surpassed by Mr. Frith's scenes on the Rhine and in Switzerland, in illustration of Longfellow's "Hyperion." A more richly-produced book is not often to be seen; and one of higher interest to the lover of the picturesque is not to be conceived.

Of Longfellow's romances we shall not be expected to attempt criticism apart from the other works by which, much more than by this, the peculiar qualities of his genius are displayed. We cannot hesitate to admit that we do not much care for "Hyperion"; and that, notwithstanding we had read it long before we made acquaintance with the Rhine and Switzerland, it never once occurred to us in all our wanderings that we were travelling in the footsteps of Paul Flemming. Others have liked the book better than we; for it has been produced in many forms and at many prices, for readers of all classes. It certainly contains a great deal of truthful rendering of imposing or beautiful scenes, in a few expressive words. It has the overflow of fine literary culture and of a genuine feeling for the arts, and something of the deep true thought that is born of the union of sincere introspection with open susceptibility. But it seems to us to be full of affectations, notwithstanding; and wearies us by the many seemings, which, when meditated, prove to be nothing. A readable book enough for those who bring to it a youthful mediocrity tinged with sentimentality:—and perhaps

a book of sufficiently high type for the amusement of winter leisure, and the adornment of the drawing-room table.

Certainly "Hyperion" is a work particularly susceptible of illustration by photography, as requiring the production of some of the most pleasing scenery in Europe, and permitting the assemblage of a greater number and variety of such scenes than any work not a guide-book or a book of travels. We admit the justice of Mr. Frith's remarks on the author's "loving transcription of nature," "graphic power of description"—very orthodox praise, by the way,—and "the curious appropriateness of some of the views, not only for the illustration, but even for the confirmation of the text."

Mr. Frith is an artist who knows well the capabilities and limitations of his art; who is careful not to attempt too much, but is neither deterred from bold nor discouraged in patient efforts, simply because he knows—what some photographic landscapists seem not to know—how, "even under the most favourable circumstances, the rigid inflexibility of the camera greatly mars the pleasure and success of such an undertaking." He has done all that is possible, and we do not think he has failed in a single instance, although in several instances our memory of the places represented is not perfectly satisfied. For instance, one does not get the true impression of the Drachenfels as seen from Rolandseck, yet the photograph is marvellous for its distinctness and for the rendering of the distances. Nor does the Valley of the Neckar appear as characteristically in the photograph so called (p. 124) as in the background of the second view of Heidelberg Castle (p. 69).

Heidelberg has supplied Mr. Frith with his best subject on the whole; and the impression of that glorious ruin is revived and strengthened by each of the views given us. Longfellow's words will seem justified to those who have never seen the place—even to those who have in their imagination Turner's beautiful extravagance, true in feeling though not in fact—that, "next to the Alhambra of Granada, it is the most magnificent ruin of the middle ages." The views in the Valley of Birkenhau are in the highest degree charming. The towns, Andernach, Imspruck, Stuttgart, are admirable, being entirely within the powers of the camera. In the Devil's Bridge we are surprised and delighted at every detail—it not only will bear but demands a good lens, that it may be thoroughly appreciated and enjoyed. Excellent also is the Rhone Glacier, even amongst the great performances of photography in representing the higher ice-world. Meyringen is beautifully presented; with Interlachen and the Staubbach we are disappointed; but Laudeck and St. Wolfgang fascinate us with their charms, and crown the artist's work as a photographer.

It is hardly necessary to add more generalised commendations. Our readers will see that, so far at least as the illustrations are concerned, it is a book to which we are likely ourselves often to return, with pleasure ever new, and with gratitude proportionate to our pleasure.

The Months illustrated by Pen and Pencil. With superior Wood Engraving designed by GILBERT, BARNES, NOEL HUMPHREYS, WIMPERIS, NORTH, &c. London: Religious Tract Society.

The illustrated volume of "Poetry of the Olden Time" which the Tract Society issued last year, is well sustained by the handsome book, suited to all seasons, and pleasing companion of the progress of the year, which is now produced under the title of "The Months." The literary contents, in prose and verse, has been selected with large knowledge of books, with good taste, and with the feeling that finds and worships God in Nature; the authors from whose works selections have been made being far too numerous to be named, and almost too diversified in the character of their productions to be described in general terms. Let it be enough to say that while we find amongst poets, George Herbert and Robert Herrick, Thomson and Cowper, Crabbe and Wordsworth, as representatives of the past, with many others, there has been no neglect of the later singers, Mrs. Browning, and Miss Procter, Tenneyson, and Keble, Sydney Dobell and Philip Bailey, Longfellow and William Allingham, and more besides them. The prose—of which there is much smaller quantity than of the verse—is taken from Izaak Walton and John Foster, Miss Mitford and Thomas Miller, Mr. Willmott and "A. K. H. B.," amongst others. It will thus be apparent that the book has a thoroughly catholic character, in a literary point of view, as well as in that more important religious sense, as to which the well-known name of the Tract Society renders it unnecessary that we bear testimony.

Some of the illustrations are highly excellent, and have a genuine art character. But it can hardly be said that they reach the highest point at which the wood engraving of recent years has left its tide-mark. Some of the figure pictures of Mr. Gilbert are very pretty and telling; but are very far from being in his highest manner. Mr. Wimperis is always elegant; but inclines to a mere prettiness which it is almost impossible to save from feebleness. One or two of Mr. North's sketches have force and suggestiveness, for the sake of which we like them best of all the volume contains. Mr. Noel Humphreys has contributed the grouped flowers and decorated letters for each month, and displays the truest gracefulness. Mr. Barnes's "Slide" is ridiculous, and the "Ploughman" of Mr. Lee, ploughs the surge on a pebbly shore.

FOR THE YOUNG.

Crosspatch, the Cricket, and the Counterpane. A Patchwork of Story and Song. By FRANCES FREELING BRODERIP. Illustrated by her brother, THOMAS HOOD. (Griffith and Farran.) The daughter of Thomas Hood, the humorous, the pathetic, the rarely inventive, shows us the family genius in a batch of stories and songs for the children, in which mingle, in their abated measure, all the qualities that made her father's works so lastingly delightful to us. Such stories as "The Flower on the Wall," "Restless and the Three cakes," "The Toasting-fork, the Dripping-ladle, and the Hearth-broom," and "The Little Boy who cried for the Moon" (not to name others equally good), differ much in special complexion, but have all a real vitality, and a most original and quaint imaginativeness, which will secure for them wide and long-lasting favour with the little ones. Some of the verse, too, "The Child's Fancy," "Cat and Dog," "Golden Wings," and "The Cricket's House-warming," with other pieces, will surely pass into the "Selections" by-and-bye, and then continue to reappear in the treasury books of song for children. But we are bound to say that our praise of the book does not include everything, and least of all the invention of the Counterpane which Crosspatch had to make for the Goblin Cricket—although it carries its own lesson, in the improvement of the old woman by her work; and we know keen-sighted but truly child-hearted critics whose verdict is unanimously against the Quilt, as a poor and clumsy invention. Mr. Hood displays wealth of imagining in the details of the queerly appropriate and clever pictures which he has made for his sister's book.

Pictures of Girl Life. By CAROLINE AUGUSTA HOWELL, Author of "Pages of Child Life." (Griffith and Farran.) This is a really healthy and stimulating book for girls, and by one who understands and sympathises with them. It is suited on the whole for those under rather than over twelve years of age. The first story, "Margaret's Birthday Gift," does itself injustice by such a silly beginning as, "A pretty title for my story; do you not think so, dear young readers? Yes 'I read assent in your eyes, sparkling and expectant,' &c., &c. The closing story too, has a little too much young-ladyism in its own character and in what it encourages, and is, besides, fitted to another and older class of readers than the earlier stories appeal to.

Stories of the Apostles: their Lives and Writings. By CAROLINE HADLEY. With Frontispiece. *Stories of Old.* First and Second Series. By CAROLINE HADLEY. Two Vols. New and cheaper edition. (Smith, Elder, and Co.) It is perhaps two years ago that we commended to our readers, with no common warmth of feeling and earnestness of approbation, the two volumes entitled "Stories of Old," which are now reproduced in a smaller and much cheaper form, and thereby adapted to a more numerous class of young readers. So happily have the subjects been selected from the Scriptures, and with such true appreciativeness, vivacity, and simplicity are they narrated, that we could wish all children had the book. And now the same excellent writer completes her labour of love on behalf of the little ones by a volume on the Lives and Writings of the Apostles, so far as not anticipated in her previous work. It has all the merits we have before commended—vivid picture-making, sweet feeling, practical thoughtfulness, and language the most transparently pure and simple. We thankfully receive so good a new Sunday book for the family library.

Fun and Earnest; or, Rhymes with Reason. By DARCY W. THOMPSON. Illustrated by CHARLES H. BENNETT. (Griffith and Farran.) The scarcely more than babies had the enjoyment of the combined wits of Mr. Thompson and Mr. Bennett last year; but the children who have reached up to about seven years may delight themselves this Christmastide with the fruit of this pleasantly fluent pen and of this strangely funny pencil. Some of the fun is as unrestrained as if still Mr. Thompson wrote "rhymes without reason"; but the lines of the "earnest" appear in the construction, incident, and covert satire of the little poems, and vindicate the "reason" they carry in their bosoms. "The Magic Lantern" is "too old" for the rest of the book, and rather prolix; "The Two Brothers" is a capital little boys' ballad; the "Letter to Cousin Tommy" full of truth, with a needless touch of the painful; and "The Winds" genuinely poetical. We don't like the "Morning Hymn" associated with a lesson in the ovals. Mr. Bennett's pictures are very clever, and, of course, some of them gloriously outrageous.

The Primrose Pilgrimage: a Woodland Story. By M. BETHAM EDWARDS. Illustrated by T. R. MACQUOID. (Griffith and Farran.) A delicious little book, one of the best books of children's verse that has appeared since the early days of Mary Howitt. Let all "the careless children" hear the "invitation to the woods"; let them make acquaintance with the gentle sick child, little Allie, and then go forth on their pilgrimage in search of primroses, and hear the Lark tell his moving story of "Lisabee," and the Swallow his of "The Emigrant Ship," and the Nightingale sweetly, thrillingly sing "of a Spring that never goes," in the land where

"Little children will be gather'd,
Like white lilies at the feet
Of the good and gentle Jesus,
And will hear His converse sweet,

They will wander with the angels
Through the fields of love and light;
They will feel no pain nor sorrow,
They will fear no gloomy night!

"They will meet their little playmates
That have gone to heaven before;
Will be clasp'd to parents' bosoms,
Never to be parted more;
Will grow wiser, ever wiser,
As they breathe the heavenly air;
Will grow loving, yet more loving,
With each happy moment there.

"Oh, my darlings! in the twilight,
Where the breath of flowers is blown,
Of this happy land I'm thinking,
And I'm singing all alone:
Of the world so fair I'm singing,
And of heaven still more fair;
For whatever here is lovely
Will be found perfected there.

"When the little ones are sleeping,
And the parlour fire-lights flame,
Still I'm singing, ever singing,
And my songs are all the same;
For I sing of God's bright heaven,
The land beyond the sun,
And had I a hundred voices,
I should leave my task undone."

We may safely leave this fragment from Miss Betham Edwards' graceful, pure-hearted book to make its own impression. The illustrations are appropriate and pleasing.

Milly's New Year (Elliot Stock) is only a penny story for Sunday-schoolers, but is so much to be preferred to any "new year's address" of the old and worn-out type, that we are glad to give it welcome. It is most suitably and interestingly written; and we are pleased to see that it is to be followed by monthly stories of the same character, by various popular authors. This will serve our Sunday-schools better than any recent project that we know of.

Tenants at Will: Extra Double Christmas Number of Chambers's Journal. (W. and R. Chambers.) We do not know where else to insert a word of commendation of the laudable concern for our fireside Christmas pleasures, displayed in the production of this budget of ghost stories, which may safely be given to all the young people with the confidence that there are no memory-haunting horrors that will produce morbid fancy or break quiet slumbers, although there is excitement and mystery enough to give the passing sense of ghostly surroumdment to the interested reader. It is worth notice that, though the general theme is but one—haunted houses,—it proves to be capable of great variety of story, and of impression on the mind.

NEW SERIALS.

This is the moment, when our readers are probably arranging their monthly literature for the new year, to introduce to them new claimants for favour and support. Let us therefore, without delay, mention—

Don Quixote; with 400 Illustrations by GUSTAVE DORÉ. Cassell's Library Edition. (Cassell, Petter, and Galpin.) This is certainly the most superb publication ever attempted in this country in the serial form. Gustave Doré's illustrations have received the highest praise of the art-critics, and have been the rich and unfailing source of enjoyment to all happy enough to have access to them, and genial enough to appreciate Cervantes. Indeed, writers have vied with one another to find the strongest words for their approbation and delight; one of them at last reaching the length of cleverly saying that it may be a problem for the critics of the future whether Cervantes was employed to illustrate M. Doré, or M. Doré to illustrate Cervantes. Here, then, is Part I. of a work produced in large quarto, on fine toned paper, profusely illustrated in the very highest style of art, at a price which, even in these days, must be pronounced a miracle of cheapness. And the work so produced is the great world-classic, "Don Quixote,"—the only human book besides Bunyan that we ever found ourselves able to read when cast upon the sick bed and tormented with pain.

Gulliver's Travels; with Introduction, Annotations, and Life of Swift, by J. F. WALLER, LL.D. (Cassell and Co.) This is a first part of an English classic, produced in a style hitherto altogether unknown to it—sumptuously illustrated by an artist who has caught the very spirit of the book, and who seems likely to satisfy its remarkable capability of illustration as fully as M. Doré has done by "Don Quixote." This work is uniform in size with the Bunyan, Crusoe, and Goldsmith of the same publishers, now universally known and prized. There will be editorial adaptation of the book to the perusal of all classes; and annotations will indicate to those who care for them the political and social allusions that are hardly intelligible to the reader of the present day. Dr. Waller is sure to do his work well; and Mr. Morten, the artist, ought to win a wide and lasting fame.

It may, perhaps, serve some readers if we simply state that Messrs. Cassell and Co. have now completed the following serials:—*Popular Educator* (in 36 parts), a welcome reissue to the working classes;—*History of England* (forming 8 volumes), ably brought down to the present time;—and *Natural History*, Vol. I., revised,

and with coloured full-page plates,—the 13th part being now issued in commencement of the second volume.

ERRATUM.—Owing to a printer's error in "making up" last Wednesday, a paragraph belonging to a review which appears this week was introduced into the article entitled, "Chronicles of Carlingford—Third Series." In the second paragraph of that review, from twenty-seventh line, omit from the word "Hereford" to "The general," inclusive, in all eleven lines. The passage obscured will then read, "The salient points," &c.

BOOKS RECEIVED.

Stories of Old, 2 Vols. (2nd Series); Smith, Elder and Co. Children's Prize; Macintosh. The Months Illustrated; Religious Tract Society. Home in Humble Life; Religious Tract Society. The Word of Promise; Religious Tract Society. The Mother's Treasury, 1864; Book Society. Our Interests in China, by H. N. Lay, C.B.; Hardwicke. Christ in the Word of God, by Dr. Cumming; Nisbet. The Gazetteer Census of England and Wales; Wesley. Christian Certainty; Hatchard. Life with the Esquimaux, 2 Vols.; Low, Son and Marston. The First Woe; Partridge. Impaired Vision; Churchhill. The Life and Lessons of Our Lord; Shaw. Sufferings in Rebel Prisons; U. S. Sanitary Commission. The Parables of Our Lord; T. Nelson and Son. By the Trent; Scottish Temperance League. Memoirs of the Rev. T. N. Toller; Snow. Aids to Devotion; Whitfield. Tabor's Teachings; Nimmo. Number One, or the Way of the World, Vol. 3; Simpkin. Strickland's Lives of the Queens of England, Vol. 2; Bell and Daldy. Leonore, and other Poems; Macmillan. Poems by J. Greet; Pitman. Attitudes and Aspects of the Divine Redeemer; Johnstone, Hunter and Co. Lazarus and other Poems; Strahan. Key to Laurie's Standard Arithmetic; Murby. Vicar of Wakefield; Murby. Young's Homely Pictures in Verse; Gallie. Dr. Hunter's Letters on Diseases of the Throat, Lungs, &c.; Mitchell. Imperial Bible Dictionary, Part 14; Blackie. The Brook in the Way; Morgan and Chase. The God of the Living, by James Martineau; Whitfield. Introductory Lecture, by J. Tulloch, D.D.; Blackwood. The Presence of God our Rest, by the Rev. C. Stanford; Jackson, Walford, and Hodder. The New Sunday School Hymn Book, and the New Sunday School Tune Book; Jackson, Walford, and Hodder. Beecher's Sermons, Part 7; Heaton. Magazines, &c.

LITERATURE, SCIENCE, AND ART.

The Poet Laureate, we (*Reader*) hear, lately read "Maud" before a select and very limited audience in London.

Sir Gardner Wilkinson has recently presented his valuable collection of Egyptian and other antiquities to Harrow School, where he was himself educated in early life.

Among the gift-books of the season, is a new edition of "The Coming Day," considerably enlarged and superbly bound. The author, Mr. Doogood, was struck down some two years since, by an accident, in the prime of life, and, suffering under blindness and paralysis, sought to relieve his affliction by the composition of these poems. The Prince of Wales has been graciously pleased to express to Mr. Doogood, through General Knollys, the pleasure he has derived from its perusal.

THE QUEEN'S NEW CAMEOS.—The Queen has commissioned Signor Saulini, of Rome, to execute a number of cameos in shell, representing the busts of her Majesty and the late Prince Albert. Some of these beautiful works, exquisite in conception and art, have arrived in London, where they will be set in gold and presented, it is said, as others have been, either to members of the Royal Family or to distinguished ladies, personal friends of the Queen. One not uncommonly meets with German ladies who wear on the left shoulder decorations presented by their sovereign, and perhaps her Majesty in this touching way has instituted an order to perpetuate the memory of one in every manner so worthy of her deep affection. The likeness of Prince Albert is inside, that of the Queen outside, and both are admirable specimens of the artistic skill of Saulini. Already, by command of her Majesty, six cameos have been cut in pietra dura (onyx), four in shell, and five more in shell have yet to be completed. Those in pietra dura require long and patient labour, each occupying from three to four months in the completion.—*Athenæum*.

THE LIBERAL DILEMMA.—Under this heading Mr. Chas. Buxton, in a very long letter to the *Times*, in which he assumes that the present is a critical emergency, and that the Liberals are driven in self-preservation to meet the demand for Parliamentary Reform with a satisfactory measure, suggests the following arrangement, "whose details of course are malleable," which, he thinks, "would seem to secure all that is wanted, without shocking the feeblest nerves":—1. Let the rental qualification which now gives one vote henceforth give two votes for each member for the borough. 2. Let a rental of less than 10*l.*, but not less than 6*l.* (I should not be afraid to say 5*l.*) give one vote for each member. 3. In addition to such votes, let every owner of property or ratepayer (see the 7th and 8th Victoria, cap. 101, clause 14), if he be rated upon a rateable value of more than —*l.*, but less than 50*l.*, have one vote; if more than 50*l.*, have two votes for each member. Thus, says Mr. Buxton, the man who paid half-a-crown a week of rental, but no rates, would have one vote for each member. The man somewhat above him (including the upper workman) would have two. The man whose rates gave proof of somewhat higher position would have three votes, or four. "In short, classes would balance. The working man would be raised to citizenship. Yet property would not forfeit its just influence through mere paucity of numbers."

Gleanings.

Nearly a million eggs a-day are imported from abroad.

D. D. Home, the "spiritual medium," is giving poetical readings in Boston.

A major-general in the English army, Lord Stanhope, is on a visit to the army of the Potomac.

Geese are coming in from far-off Canada for our Christmas dinners.

On Monday the main entrance to the Great Exhibition building—the only portion of the edifice which remained standing—was demolished.

An American paper states that the finger-nails of the chief priest of the Chinese Joss-house at San Francisco are longer than his fingers, and are twisted like an auger.

An attempt is to be made to obtain Parliamentary powers to enlarge the National Gallery in Trafalgar-square, and for that purpose to acquire the site of St. Martin's Workhouse.

A ratcatcher is said to have claimed compensation from the Sheffield Inundation Commission, on the ground that, the rats being destroyed, his occupation was gone! The claim was, of course, held to be ridiculous.

A politician was boasting in a public speech that he could bring an argument to a pint as quick as any other man. "You can bring a quart to a pint a good deal quicker," replied an acquaintance.—*American Paper.*

LIVING IN CELLARS.—A recent report of Captain Lord, of the sanitary police of New York, states that in that city, with not more than a million of people, upwards of 22,000 live in cellars—a subterraneous population large enough for a small city in itself.

OCCUPATIONS OF THE POOR.—Some (says the Rev. E. Bayley, of Bloomsbury) have no recognised calling. I lately met with a man who earned his living by waking his neighbours in the morning. He had ten heavy sleepers on his list, and at a penny a head each morning he cleared five shillings a week.

MOST ORACULAR.—A weather prophet writes to a contemporary as follows:—"Perhaps it may interest some of your readers to know that we are approaching a long and severe frost, which will in all probability commence almost immediately after Christmas Day. I profess to be no prophet, but give this as the result of a few simple observations which 'he who runs may read.'"

NOT GIVING HIMSELF AIRE.—Archdeacon Paley was in very high spirits when he was presented to his first preferment in the Church. He attended at a visitation dinner just after this event, and during the entertainment called out jocosely, "Waiter, shut down that window at the back of my chair, and open another behind some curate."

A COSTLY BANQUET.—A supper was given at an hotel in the Rue di Rivoli in Paris last week, by a gentleman fresh from India. Everything unseasonable was, of course, ordered. Twelve guests sat down, and the bill came to 2,000 francs! If any reader of a calculating turn will do a little sum, he will find that Mr. Nabob's entertainment cost 6l. 13s. 4d. a head. Mr. N. too, was so satisfied that he at once ordered another.—*Paris letter.*

SUBTRACTION AND ADDITION.—A chimney-sweeper boy went into a baker's shop for a twopenny loaf, and conceiving it to be diminutive in size, remarked to the baker that he did not believe it was weight. "Never mind that," said the man of dough, "you will have the less to carry." "True," replied the lad, and throwing three-halfpence on the counter, left the shop. The baker called after him that he had not left money enough. "Never mind that," said the young sooty, "you will have the less to count."

THE AMERICAN TRADE SPIRIT.—The Southerners are, of course, not nearly so commercial a race as the Yankees, but still they are much given to "trading" amongst each other; and the other day, at an hospital in Gettysburg, an artilleryman whose leg was to be taken off no sooner knew that the amputation was decided upon by the doctors, than he turned to another wounded man in the next bed, and, before the operation was performed, had "traded" the boot which was henceforth to be of no use to him.—*Blackwood's Magazine.*

THE MASTAY FAMILY.—The present Pope is the youngest of the three living brothers. His eldest brother, Count Gabriel, is eighty-four years of age, and the next, Count Gaeten, is eighty; he has one sister, the Countess Benigne, a vigorous old lady, seventy-seven years of age. Count Jerome, his father, died at fourscore and four years; and the Countess Catharine, his mother, at fourscore and two. Finally, Count Hercules, his grandfather, lived to the patriarchal age of fourscore and sixteen.—*Once a Week.*

HOT PIES.—One freezing February morning a negro hawked mutton pies in a basket around Faneuil Hall-square, roaring out, "Hot mutton pies! hot mutton pies!" A teamster bought and tried to bite one, but found it frozen as solid as the curbstone. "What do you call them hot for, you

black-and-blue swindler?" yelled the teamster to the shivering pie-man. "Wy—wy—a white man guv 'em to me hot dis morning—dey was hot when I got 'em dis mornin'!" "Well, you old fool, it didn't take ten minutes to freeze them in that old basket; why call them hot now?" "Wy, God bless you, dat's de name ob 'em! If I didn't holler de right name nobody would tetch 'em! You want me to holler froze pies, I suppose! No, sah! You can't fool me dat way!"

NEGRO HUMOUR.—During last winter a "contraband" came into the Federal lines in North Carolina, and was marched up to the officer of the day to give an account of himself, whereupon the following colloquy ensued:—"What's your name?" "My name's Sam." "Sam what?" "No, sah; not Sam Watt. I'se jist Sam." "What's your other name?" "I hasn't got no oder name, sah. I'se Sam—dat's all." "What's your master's name?" "I'se got no massa; massa runned away, yah! yah! I'se a free nigger now." "Well, what's your father and mother's name?" "I'se got none, sah; neber had none. I'se jist Sam—ain't nobody else." "Haven't you any brothers and sisters?" "No, sah, neber had none. No brudder, no sister, no fadder, no mudder, no massa—nuffin but Sam. When you see Sam you see all dere is of us."

ENIGMA.—A few weeks since the following enigma was sent to the *Queen* newspaper by a person who stated that neither he nor his friends had been clever enough to discover the solution, though they had the puzzle two or three years in their possession:—

Himself he stood beside himself,
And looked into the sea,
And in himself he saw himself,
And wondered mightily.
And when himself within himself
He saw himself go round,
Into himself he threw himself,
And in himself was drowned.
Now if it had not been himself,
But any beast beside,
Himself he might have cut himself,
Nor in himself have died.

The last issue of our contemporary has the following answer from a contributor:—"The solution of the clever riddle, is, 'A Noddy and an Eddy.' I have always seen it answered thus, and believe it to be correct."

MR. SPURGEON AND THE GLASGOW POLICEMAN.—A rather good story, for the authenticity of which we can vouch, is just now going the rounds of the city. As our readers are aware, a great many persons obtained admission to the lecture delivered by the Rev. C. H. Spurgeon (or rather "Mr." Spurgeon) in the City Hall last Tuesday evening, by presenting forged tickets. In consequence of this unprincipled and dishonest conduct, large numbers who had provided themselves with *bond fide* tickets were unable to gain admission; it having been necessary to close the doors before eight o'clock, the hour at which the proceedings were advertised to commence. Amongst the "latest arrivals" at the South Albion-street entrance to the hall were Mr. Spurgeon himself and Dr. Joshua Paterson, who, on demanding admittance, were informed by a tall Highland policeman stationed at the door that the hall was already crammed to suffocation, and no one would be allowed to put his foot within the threshold. "But we must get in," said Mr. Spurgeon, attempting to pass. "I don't see that," replied the constable, barring the door with his burly frame. "But we must get in," reiterated Mr. Spurgeon; "my friend here is Dr. Paterson, who is to act as chairman to-night; and," struck in the doctor, "this gentleman is the Rev. Mr. Spurgeon, who is to lecture; so you see it won't do to keep us out." The policeman shrugged his shoulders, and regarding the applicants with a knowing look, said, "Do you really think I'm so jolly green—move on!" Fortunately, at this juncture, a member of the Protestant Layman's Association, who had been on the look-out for Mr. Spurgeon, came to the rescue, and, having explained matters to the constable's satisfaction, that astonished functionary stepped aside, and with a polite salute, permitted the famous London divine and the learned doctor to pass on.—*Glasgow Citizen.*

THE EARTH AND THE SUN.—While teaching in a western county in Canada, in making my first visit to my "constituents," I came into conversation with an ancient "Vermount" lady, who had taken up her residence in the "backwoods." Of course the school and former teachers came in for criticism; and the old lady, in speaking of my predecessor, asked, "Wa'al, master, what do yer think he larnt the scholars?" "Couldn't say, ma'am: pray, what did he teach?" "Wa'al, he told 'em that this 'ere airth was round, an' went aeround; an' all that sort o' thing. Now, master, what do you think about such stuff? Don't you think he was an ignorant feller?" Unwilling to come under the category of the ignorami, I evasively remarked, "It really did seem strange, but still there are many learned men who teach these things." "Wa'al," says she, "if the airth is round, and goes round, what holds it up?" "Oh, these learned men say that it goes round the sun, and that the sun holds it up by virtue of the law of attraction." The old lady lowered her "specs," and, by way of climax, responded, "Wa'al, if these high larnt men sez the sun holds up the airth, I should like tu know what holds the airth up when the sun goes down." This was a clencher. I remarked that it was a very mysterious subject, and we might take the "world as it comes."—"Editor's Drawer," in *Harper's New Monthly Magazine.*

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The English Funds this week have been in advance of last week's quotations, but the closing prices to-day show only an improvement of $\frac{1}{8}$. For money the price was 89 $\frac{1}{2}$, and for the 10th January 89 $\frac{1}{2}$.

The Bank of England rate remains at 7 per cent.; the Bank of France reduced their minimum last week from 6 to 5 per cent.

By the last advices from India it appears that the Calcutta and Bombay markets have not suffered in consequence of the state of affairs at home. The Bombay mail which arrived on the 6th brought 1,600,000*l.*, which was transmitted by native shippers to enable their consignees here to hold their shipments—a proof (if it were wanted) that the cotton industry is a source of great wealth there.

Messrs. Maun MacGregor and Co. have introduced a Montevideo Loan of 1,000,000*l.* in 6 per cent. bonds of 100*l.* each, at the price of 60, the instalments extending to 31st March next.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, December 7.

ISSUE DEPARTMENT.

Notes issued ..	£27,741,515	Government Debt	£11,015,100
		Other Securities ..	8,634,900
		Gold Coin & Bullion	13,091,515
	£27,741,515		£27,741,515

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,474,512
Reserve	8,313,944	Other Securities ..	18,155,132
Public Deposits	6,468,544	Notes	8,099,305
Other Deposits	12,666,764	Gold & Silver Coin	749,179
Seven Day and other Bills	475,906		
	£27,478,158		£27,478,158

Dec. 8, 1864.

W. MILLER, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—These direct curatives act on the human body as mighty purifiers and healers, which slowly, gradually, and safely work a change for the better throughout the whole system. The ointment has almost miraculous powers in cleansing and healing old sores and ulcers, which had defied the highest surgical skill; but perseverance is necessary to attain this end, as it would be unreasonable to expect that any ulcer or skin disease which has been firmly rooted in the body for years, could be cured in a few days. It cannot be too much to ask a week's trial of these noble remedies in any chronic ulceration or other foul wound: in that short time they will prove their virtues.

Births, Marriages, and Deaths.

BIRTHS.

WILLIAMS.—Dec. 8, at Carlton-le-Moorland, *vid* Newark, the wife of Charles Williams, Esq., of a daughter.
HARDIN.—Dec. 9, at Towcester, Northampton, the wife of the Rev. H. Hardin, of a daughter.
BUXTON.—Dec. 10, at Champion-hill, the wife of Travers Buxton, Esq., of a son.

MARRIAGES.

HIBBERT—ANDREW.—Nov. 30, at Hyde Chapel, Gee Cross, by the Rev. C. Beard, James, second son of Thomas Hibbert, Esq., Wood Houses, Godley, to Mary Ann, eldest daughter of the late John Andrew, Esq., Green Bank, Godley.
DENNIS—BIBBY.—Dec. 2, at the Congregational Chapel, Wyvenhoe, by the Rev. J. R. Smith, pastor, Mr. Geo. Dennis, Borted, to Miss Georgiana Bibby, Aldham.
WOOD—ROBSON.—Dec. 3, at Salem Chapel, Otley, by the Rev. J. S. Hastie, Mr. Joseph Wood, joiner and builder, Burley-in-Wharfedale, to Miss H. A. Robson, of Saltburn-on-the-Sea.
MARSHALL—HALE.—Dec. 3, at Arley Chapel, Bristol, by the Rev. S. Hebditch, Mr. Henry Marshall, of Wick and Abson, Gloucestershire, to Ann Maria, eldest daughter of Mr. George Tudor Hale, of Bristol.
WILKINSON—ODDY.—Dec. 5, at the Baptist Chapel, Bramley, by the Rev. John Haslam, Mr. John Wilkinson, of Scott-green, to Miss Sarah Oddy, both of Gildersome.
BARTON—SILVESTER.—Dec. 6, at the Weigh-house Chapel, by the Rev. John Nunn, Mr. D. W. Barton, of 7, Provost-road, Haverstock-hill, eldest son of S. Barton, Esq., to Fanny, daughter of H. R. Silvester, Esq., of 18 and 19, Great Dover-street, Newington. No cards.
FULTON—PINK.—Dec. 6, at the Congregational Chapel, Cardiff, by the Rev. M. Dickie, of Bristol, Crawford, son of the late Mr. James Fulton, of Glenton, Ayrshire, to Ellen, daughter of the late Mr. William Pink, of Bramdean, Hants.
HEPWORTH—SCHOLEY.—Dec. 7, at the West-parade Chapel, Wakefield, by the Rev. Richard Bell, Mr. William Tomlinson Hepworth, Primrose-hill, to Eliza, eldest daughter of Mr. George Scholey, Westgate-common, Wakefield.

DEATHS.

JELLEY.—Dec. 3, at Elton Mills, Oundle, of paralysis, Mr. Godfrey Jelley, aged seventy-two.
EATON.—Dec. 3, aged thirty-six years, Martha, wife of John Eaton, of Crews.
HURLIN.—Dec. 5, in his seventy-fourth year, William Hurlin, father of the Rev. W. Hurlin, of China, Maine, and the Rev. C. Hurlin, Brownfield, Maine, America.
WHITE.—Dec. 11, at No. 3, Tufnell-park West, Rachel Ains-

ley Aldersey, the beloved wife of Edward White, minister of St. Paul's Chapel, Hawley-road, Kentish-town, aged forty-three.

HOBSON.—Dec. 12, at Ventnor, Isle of Wight, aged twenty-nine, Leonard Hobson, Esq., son of the late Frederick Hobson, Esq., proprietor of the *Leeds Times*.

FREEMAN.—Dec. 12, at Box Cottage, Twickenham, after three days' illness, Edith Mary, aged three years, the beloved child of William and Sarah Freeman.

OBERY.—At Reading, in her eighteenth year, Agnes Elizabeth Obery, only daughter of the late J. M. Obery, formerly of Woodford, Essex.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 12.

The supply of wheat to this morning's market was affected by the damp state of the weather. The trade ruled exceedingly dull, and the few selected samples were disposed of at a decline of 1s. per qr. from the rates of Monday last. For the inferior parcels, most of which were unsold towards the close of the market, a still greater reduction had to be submitted to. Foreign wheat sells slowly and in retail, at the prices of this day week. English barley is in large supply, and 1s. per qr. cheaper. Foreign is dull, and prices in favour of the buyer. Beans and peas without alteration. The return shows a good arrival of foreign oats for the past week, in addition to which several steamers have arrived this morning from different Swedish ports. These met a fair sale to-day, the market having been recently very moderately supplied with this description, and prices remain the same as on this day week; other sorts of oats have also maintained their value to-day.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red, 1863	34 to 38	
Ditto 1864	34 39	
White, 1863	38 44	
„ 1864	39 45	
Foreign red	38 40	
„ white	40 49	
BARLEY—		
English malting ..	29 33	
Chevalier	34 35	
Distilling	23 25	
Foreign	22 32	
MALT—		
Pale	58 63	
Chevalier	60 64	
Brown	60 64	
BEANS—		
Ticks	34 37	
Harrow	38 40	
Small	39 40	
Egyptian	32 33	
PEAS—		
Grey	33 to 36	
Maple	36 38	
White	35 39	
Boilers	36 39	
Foreign, white ..	36 38	
RYE	26 28	
OATS—		
English feed ..	19 22	
„ potatoe ..	23 27	
Scotch feed ..	20 23	
„ potatoe ..	23 27	
Irish black ..	18 22	
„ white ..	19 23	
Foreign feed ..	18 22	
FLOUR—		
Town made ..	36 40	
Country Marks ..	29 35	
Norfolk & Suffolk	27 28	

BREAD.—The prices of wheaten bread in the metropolis are from 6½d to 7d; household ditto, 5d to 6d.

THE METROPOLITAN CATTLE MARKET.
THE GREAT CHRISTMAS SHOW.

LONDON, Monday, December 12.—The arrivals of stock at an early hour were numerous, and of an important character. Notwithstanding the somewhat severe drought experienced during the summer months, and the scarcity of food for winter consumption, the show of beasts was remarkably fine and of full average weight. Possibly, from their numerical strength, we ought to place the shorthorns in the first category. The counties of Lincoln, Leicester, and Northampton have, perhaps, suffered more from the want of moisture than any other part of England; nevertheless, the receipts from those counties were quite equal to most corresponding periods of the year—not a few of the animals being of enormous weight and of wonderful fine symmetry. Although the majority of these appeared almost too fat for the ordinary purposes of the butchers, sales progressed steadily at high rates when compared with many previous years. But, exclusive of the shorthorns, a good number of crosses were received from Lincolnshire and Leicestershire. The system of crossing has not become very extensive in those districts; still, the stock in this respect showed signs of excellent stamina and quality. From the West of England the receipts were nearly, or quite, equal to last season, and we may remark that so even was their condition, that the difference in the weight of each drove was trifling. The number of Herefords on offer was not to say extensive, but the supply in this respect was remarkably good; indeed there was scarcely an inferior bullock amongst it. The receipts of beasts from Scotland were rather extensive, and the whole of them were of more than average merit; in fact, a finer display of Scots from north the Tweed was never witnessed in this or any other market. From Sussex some very good beasts reached us. There was a good, though not to say large, collection of Welsh Runts. From Ireland the supply of beasts was a fair average as to number; but for the most part there was a great deficiency in quality. Some of them realised high rates.

STATE OF THE TRADE.

Although the beef trade was by no means active, high quotations were generally demanded for all breeds of beasts. The best Scots and crosses sold at 5s. 8d. to 5s. 10d. per 8lbs.; in extreme cases 6s. per 8lbs. was made. There was a good demand for Downs and half-breeds, and prices had an upward tendency, otherwise the mutton trade was inactive. The top figure was 6s. per 8lbs. Calves moved off freely at 2d. per 8lbs. more money. The quotations ranged from 4s. 4d. to 5s. 6d. per 8lbs. The pork trade was in a much better condition, at full prices. From Lincolnshire, Leicestershire, and Northamptonshire the arrivals comprised 2,100 shorthorns, &c.; from Norfolk and Suffolk, 900 Scots and crosses; from other parts of England, including Devonshire, 1,500 various breeds; from Scotland, 1,104 Scots and crosses; and from Ireland, 600 oxen and heifers. The supply of foreign stock here to-day was large, and of good quality. The total imports of foreign stock into London last week amounted to 13,802 head. In the corresponding week in 1863 we received 8,940; in 1862, 4,496; in 1861, 5,192; in 1860, 4,415; in 1859, 4,864; in 1858, 5,374.

Per 8lbs. to sink the Offal.

Inf. coarse beasts, 3	8 to 4	4	Prime Southdown	5	10 to 6	0
Second quality	4	6	5	0	Lamba	4
Prime large oxen	6	2	5	4	Lge. coarse calves	4
Prime Scots, &c.	6	6	5	8	Prime small	5
Coarse inf. sheep	4	0	4	8	Large hogs	3
Second quality	4	10	5	2	Neat sm. porkers	4
Pr. coarse woolled	5	4	5	8		6

Suckling calves, 18s. to 22s. Quarter-old store pigs, 20s. to 26s. each

NEWGATE AND LEADENHALL, Monday, December 12.

The supplies of town and country-killed meat on sale at these markets are large. The quality of the supply was good. The trade generally speaking rules active, and prices are firm for all descriptions.

Per 8lbs. by the carcass.

Inf. beef	3	0 to 3	4	Small pork	4	6 to 5	0
Middling ditto	3	6	4	0	Inf. mutton	3	6
Prime large do.	4	2	4	4	Middling ditto	4	2
Do. small do.	4	6	4	8	Prime ditto	4	8
Large pork	3	6	4	4	Veal	3	10

PRODUCE MARKET, TUESDAY, Dec. 13.

TEA—Business has been inactive, and the few dealings entered into have been at about previous rates.

SUGAR—The market has remained dull, and prices may be

quoted rather flatter for inferior descriptions. Good grocery qualities, however, have sustained former prices. In the refined market there is little change to report.

COFFEE.—The demand for colonial descriptions has been steady, and late quotations have generally been sustained. The stocks on hand, compared with those of the same period of last year, are rather larger.

RICE.—A fair amount of business has been done at about previous rates.

PROVISIONS, Monday, Dec. 12.—The arrivals last week from Ireland were 1,177 firkins butter, and 2,960 hales of bacon; and from foreign ports 16,469 casks of butter, and 929 bales bacon. In the Irish butter market the trade was quiet, and the transactions were of a limited character. Prices nominally unchanged, holders not pressing to sell. Foreign met a fair sale, and the prices having advanced, best Dutch realised 12s. 4d. to 12s. 6d. The bacon market ruled firm; the supply not being equal to the demand. Best Waterford sold at 58s. on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 12.—These markets continue to be tolerably supplied with home-grown potatoes. In most descriptions a fair average business is doing, and last week's prices were well supported. The imports into London, last week, was 15 tons from Dunkirk, 53 bags, &c., from Rotterdam, 16 Hamburg, 4 Ostend, 125 tons from Dieppe, and 251 sacks from Boulogne.

SEEDS, Monday, Dec. 12.—In the seed market the trade for agricultural kinds shows more activity, at full prices for all descriptions. The red seed meets a continuous demand, and rather improved prices are obtainable; white seed is with change. Trefoil is more inquired for, and is at full prices.

FLAX, HEMP, COIR, &c., Saturday, Dec. 10.—The market for flax is firm, at full currencies; Riga is quoted at 65l. to 70l.; Egyptian government, dressed, 58l. to 70l. per ton. In hemp a slow business is doing, at 31l. to 34l. for clean Russian qualities. Jute is firmer, and commands rather more money, being quoted at 8l. 10s. to 29l. 10s. per ton. Coir goods are steady, at late rates.

WOOL, Monday, December 12.—Since our last report only a limited business for most kinds of English wool has been transacted; nevertheless, prices are well supported. There is a slight increase in the supply on offer, and the stocks in the hands of the manufacturers are limited even for the time of year.

TALLOW, Monday, Dec. 12.—The tallow trade is firm to-day, at full quotations. New P.Y.C. is quoted at 41s. per cwt. on the spot. Town tallow is selling at 41s. 3d. net cash. Rough fat is selling at 2s. 1d. per 8lbs.

OIL, Monday, Dec. 12.—The oil trade is quiet, and prices, in some instances, are rather lower. Lined oil 33s. 6d.; foreign refined rape 40s. 6d. to 47s. per cwt. French spirits of turpentine command 63s. per cwt.

COALS, Monday, December 12.—Market heavy, at last week's rates. Hetton's, 23s.; Hartlepool, 22s. 6d.; Tees, 23s.; Hartley's, 18s. 3d.; Norton Anthracite, 22s.; Brad-dyll's, 22s. 6d.; South Hetton's, 22s. 6d.; Keeping Grange, 22s.; Trinstall, 20s. 6d.; Wylam, 18s. 6d.; Holywell, 18s. 6d. 72 fresh arrivals, 5 left from last market; 260 at sea.

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